CHRISTIAN REGISTER
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DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

S. K. L. AND G. E. E., EDITORS PRO TEM. BOSTON, SATURDAY, JULY 15, 1843. VOL. XXII.—NO 28

RELIGIOUS MISCELLANY.

For the Register and Observer.

THE LORD'S SUPPER.

There is no rite of our holy religion so dear and sacred to the sincere Christian as that of the Sacrament—and there is none which is so dependent for its impressiveness and effect upon the feeling and manner of those who administer it. It is, indeed, irrespective of the efforts of him who officiates, an interesting and sublime exercise, bringing the soul into closer and more intimate relation with its Author and Savior, and awakening the deepest and holiest sympathies in the human breast; yet true is it that the manner in which it is performed, produces an important effect upon its influence on the hearts of men. Earnest and deep feeling, breathed into an exalted and lofty theme, is most generally as productive of happy results as the infusion of the power of genius into subjects of a more common and trite character. The communion of the soul with God may, indeed, be maintained at any season by a simple act of volition, accompanied by that sense of God's presence which is effectual to the banishment of all extraneous thoughts, and yet, when before the sacramental table, there comes over one a deep and silent awe which ordinarily is not experienced. At such a time how much is the power of this institution enhanced by the solemnity and devotional spirit of him who, for the time being, acts as the vicegerent of our dear Redeemer! How essential it is that he should be filled with that mind which was in Christ; that he should manifest to his flock that spirit of love which shone so brightly in his great exemplar! Then might this season be one of the noblest refreshments of the soul, where all holy desires and purposes might have their birth, and where, in the profoundest silence, each soul would seem to utter to itself 'God is here.' That silence! how sweet its influence! when the thoughts of all present seem turned within, whence cometh the prayer, heard by God alone, that this meeting together around the table of the Lord may quicken that spiritual portion of ourselves, which is the highest and noblest part of our natures, and which must be awakened and cultivated, before we can become what our creator designed we should be! This sacred silence is to be broken only by the deep, solemn voice of the preacher, as he calls to remembrance the occasion of our assembling together, and speaks of a Savior's love, and his encouraging promise that, where two or three are met together in his name, there is he present in the midst, ready and willing to hold communion with the soul that desires to walk with its Redeemer in the spirit of love and humility. How affecting is the prayer, which, coming from the heart, finds a response in that of every auditor! How solemn the breaking of the bread and the pouring out of the wine in imitation of one who, in all his acts, sought our best and highest good! and the silent distribution of these emblems of him who died that we might have life—how it goes to the very soul! O! what holy sympathies does such an occasion call forth! Who can resist its influence? Who does not join, with his whole heart, in the concluding prayer beseeching aid from on high to enable him to walk more worthily of the high vocation to which he has been called? But words cannot express what may only be felt. My design is to remark how much additional influence may be imparted to these feasts of the soul by the manner of him, a part of whose sacred office it is to officiate at these solemn festivals. I am not one of those who think that clergymen should *strive* to divest themselves of all appearance of sanctity at holy times, neither would I have them clothe themselves with an outward show when the heart was not affected. But in the subject of religion there is so much involved above all worldly matters and interests that every one, thoroughly impressed with its importance, will, at seasons more particularly set apart for contemplation upon divine things, manifest a seriousness of demeanor not exhibited on all occasions or in all places. There is a joy—there is a gratitude too deep for smiles to be their appropriate indices; such is our joy and gratitude in contemplating a Savior's love. It spreads a beatific calm over our countenances which dwells in our hearts. We feel the whole soul enraptured and we are silent. With such sensations the preacher rises and the thoughts and aspirations of his own soul come forth in words and they touch the proper chord in every heart.—But let one arise, as is too often the case, in a stiff and studied manner, and utter some oft repeated words in accordance with a well known formula, with little exhibition of interest or feeling, and how different is the effect! The sacredness of the occasion seems mainly to depart, and the whole degenerates into a mechanical exercise. As far as my experience extends there is too much of set phrase—too little of genuine feeling. Would that in a service like that of the Communion our clergymen would manifest more of animation; more of a soul-taught and soul-teaching power! Oh that they would consider how much their exhibition of feeling influences their auditors! Oh that they would forget themselves, their literary taste and erudite knowledge at such times, and in the genuine simplicity of hearty and lofty feeling break to the people the bread of life.

I. R.

New Bedford, July, 1843.

INTERNATIONAL COPYRIGHT.

We copy the following letter from the London Inquirer. Our readers will be pleased to receive the evidence which it affords, that our friend, Mr. Muzzey, is able to stand up in his own defence, though they may sincerely sympathise with him in the cause.

'By a London paper of November 1841, I perceived that a work which I had written and published in America, entitled, 'The Young Maiden,' had been reprinted in this country, under the title of 'The English Maiden.' I had no access at the time to a copy of that book, but saw from the extracts contained in a notice of it, that certain changes had been made in the phraseology of parts of my book, and that an attempt was made to convince the reader that it was an original English work.

On reaching this country, a few weeks since, I procured a copy of the book, and, to my amazement, found that not only was my own name omitted on the title page, but the initials of another name, 'H. G. C.,' were given at the close of an Advertisement by some unknown individual, who called himself 'the Author.'

I found a Second Edition, and in that a new Advertisement, in which the writer thus unblushingly speaks of his production:—

'A second edition of this work having been called for within four months of its publication, is a gratifying proof of the interest felt, &c.

In this edition some slight alterations have been made, which *the Author* hopes will tend to make the volume more acceptable to the maidens of England.

H. G. C.

It seemed to me that an act of so flagrant injustice as this ought not to pass unnoticed. I was, of course, aware of the defenceless state of authors both in this and my own country, from the want of international copyright laws, and that works were re-published in both countries from which their authors derived no pecuniary benefit. But I have yet to learn of a single instance in which the true author has been not only deprived of the profits of his book, and then of the reputation of it, by his name being left off the title page, but directly *supplanted* by another, who claimed to be the original Author of a work written, as it proved, in a foreign land. All this has been done in the pseudo 'English Maiden.'

But could other examples precisely in point be quoted as authority in this case, they could not justify such a proceeding in the court of morality, or of honor, or, indeed, before any tribunal of public opinion.

The offence in question has been aggravated by the circumstance that another volume, of whose true authorship I am ignorant, entitled, 'The English Wife,' and 'designed as a Sequel to the English Maiden,' has come forth from the same polluted source. From its preface we extract this remarkable passage:—'In the following pages, the author has made the *Morality of the Bible* his standard of excellence; and he trusts that every sentence will be found to breathe the genuine spirit of practical Christianity.' What a commentary have we on this professed reverence for Christian principle in the transaction now so palpably exposed!

Expecting no personal redress from one who has thus added hypocrisy to fraud, nor, indeed, being willing to ask any, my only defence seemed to be the publication of a genuine edition of 'The Young Maiden' in the same land where the spurious one had appeared. This I shall now do, appealing confidently to a generous public to sustain me in the right of this cause, and trusting, for the interests both of pure letters and sound morals, that an offence of this nature will never be repeated.'

A. B. Muzzey.

London, June, 1843.

[From the London Inquirer]

UNITARIAN PROSPECTS IN GREAT BRITAIN.

The Annual Meeting of the Unitarian Association just past, was, in every way, a remarkable one—remarkable for its size and respectability—still more remarkable for the striking eloquence, the bold and fervent spirit, and the stirring enthusiasm, which characterized its proceedings. And surely the great principles around which that Meeting rallied, which it assembled to honor and advocate, were calculated to call forth in the highest degree, eloquence, fervency and enthusiasm.

If anything could touch and rouse a man's heart, and give energy to his words, it would surely be the noble and elevating truths, the spiritual beauty, the moral power, the intellectual freedom which distinguish Unitarian Christianity.

With such themes Unitarians should be the most eloquent men in the world; with such treasures to defend and impart to their brethren, they should be the most zealous and indefatigable. Look abroad into the world, and see how men toil and travail for the darkest and most degrading systems. See what crusades are undertaken in behalf of debasing superstition, stern fanaticism, fierce bigotry, or crushing spiritual despotism. See how Error commands her thousands of willing and devoted servants. See how they rally round her standard—with what self-sacrificing zeal they contend in her behalf, with what gladness they suffer for her sake! And shall the friends and guardians of Truth—shall those who have one of the noblest causes that the world ever scorned and spurned, to defend—shall those whose sacred watchword is *the liberty of the soul*, whose cause is identified with all that is most glorious in the character of God, with all that is most precious in the rights, privileges, and hopes of man, with all that is holiest in his feelings and affections, shall *they* be cold, and unmoved, and inactive?

With such principles as it is their privilege to possess, the Unitarians should be the most daring, dauntless, and devoted Reformers, the most fervent apostles, the keenest foes of all corruptions, however sanctified. With such principles they should act powerfully on the world. With such principles they should move society to its very depths.

Their coldness, for cold they have been and still are, their spiritual torpor, prove that they have not fully appreciated the principles they profess—that they have not felt their beauty or comprehended their power. Had they clearly discerned the value of the treasure committed to their keeping, they would not have buried it in the earth. They would have raised it on high and set it before the world, and invited all to partake of it; they would have gone forth as apostles and missionaries, and spoken boldly for the truth which God has given them.

We feel convinced that there has been a prevalent ignorance of the worth and practical importance, and regenerative power of Unitarian principles amongst those who profess them. Had it been otherwise, the world would have heard more of them. This Gospel has yet to be preached. There was no lack, however, of warmth, [illegible] at the late meeting of the Association. We rejoice at the decided tone assumed by the various speakers; we rejoice at their bold assertion of principle, their uncompromising denunciation of bigotry and spiritual assumption in all their forms. There was a more fervid eloquence on the lips and a warmer glow in the heart at this meeting than at most of its predecessors. We rejoice that it was so. But in estimating the causes, we must assign a conspicuous place to the legal persecutions from which we have suffered of late. These have roused a virtuous indignation, have quickened a dormant zeal, have infused a life and energy into the inert masses.

At last we seem to have taken the field, and in earnest. 'Tis well; 'tis a blessed ordinance of Providence that persecution is generally directed against what is too good and too true for the *then* world, and almost inevitably forces it onward and clothes it with power, as the stubborn soil is fertilized by the rushing overflow of waters, which had resisted the gentler influences of God's rain and dew. Yes, it is well. But we cannot refrain from giving expression to a passing regret, that such outward and incidental circumstances should possess a power of which Truth herself, in her hour of repose and security, is destitute—that while the scourge drives us to the performance of our duty, the mild influences, the gentle calls of high and holy principle, are unfelt and unheeded. At the late meeting, however, there were no compromises with duty, no soft and soothing words, veiling, under the disguise of liberality, a servile timidity. Out burst the truth—the simple, the full, the glorious truth, and therefore, and for this reason only, we deem the meeting worthy of a notice. It was, in one word, *in earnest*. May it prove an honored and imitated example!

A word before we close, on an important subject—Unitarian prospects. This is a day, when the great principles of spiritual liberty, and rational, simple, vital religion, have many favoring breezes to aid them.

Let the sails be unfurled. This is no time for inactivity. While a haughty Establishment is seeking to rivet its fetters on our people, to possess itself of the youthful heart, and to build itself a throne there,—while a fell Puseying is laboring to subdue the soul once more to a stern spiritual despotism,—to bury all freedom of thought beneath a mass of antique parchments and senseless mummeries; while fierce and bigoted sectaries are striving, and not without success, to rekindle the fires of persecution, and bring back the spirit of a darker age; shall it be said, that the friends of liberty, of pure, simple, and rational religion, slumber at their posts? Now is the time to speak a bold word for truth and freedom. Now there are numbers ready and willing to receive it. Never, perhaps, have the prospects of the cause of truth been fairer than at present, would its friends but rouse themselves. There are numbers seeking a more vital, simple, practical religion, than is to be found within the pale of the more popular churches of the day—numbers who would gladly hearken to the Gospel of love, liberty, and rationality, were they earnestly invited to do so—numbers who are weary of the senseless forms, the unintelligible creeds and the arbitrary spirit of the prevailing religion and its priesthood, and would joyfully flee away from them, and be at rest.

Yes, now is the time to be up and doing. There is a crack, a split in almost every religious body at present. Let us insert the wedge of Truth, and drive it home. Let us raise our voices calmly, but with power and earnestness, and in the midst of the din and jarring discords of opposing sects, proclaim the rights of man's injured and insulted soul, and the claims of a simple, rational, and practical religion.

We shall not speak in vain.

We subjoin the remarks made by Rev. Mr. Crompton, Dr. Hutton and Rev. Mr. Muzzey.

The Rev. Mr. Crompton said, that a resolution had been put into his hand, and he believed that by some furtive operation he had received the commission from Dr. Hutton. He was not sorry to have the opportunity of first thanking the committee of the Association here for what they had done for the cause of those in the country, and he expressed his own feelings of respect for their endeavors to do all they could to further the cause, especially as related to his own immediate neighborhood. He wished that their friends in the country generally would send the same invitation which his own district had, which had requested a deputation from the Association, a mission, to put them in mind of the progress of the Association. They were in need of a thorough knowledge of what the Association was doing, what they wanted to do, and where their difficulties lay. The more thoroughly they were acquainted with the deserts of this Association, the more completely would they give their cooperation, and one spirit would animate the whole body. The plan of sending deputations seemed to be one of the most important means of furthering the objects of the Association. In the east of England much assistance was required, and much might be done to give them relief and assist them through their difficulties. Turning to the resolution that had been put into his hands—the meeting had already been transported to the Irish shores, and he now wished to take a longer journey, to America. The resolution referred to the members of this Association giving their sympathy cordially to the members of the American Association and the Unitarian denomination generally, alluding principally to the name of one present, who was the worthy representative of the Association of that country. He could not propose this resolution without expressing the cordial desire of his own heart, that the union hinted at in the resolution might be carried out, and with greater success than heretofore, between the two countries. If they turned to this country, though perhaps the voice of Channing might be louder and more powerful in his own country, and there heard in all its thrilling energy, still the shores of England sent back the echo so clear and so forcible, that the fame of Channing and his influence upon society was as much due to England, and the effect given to his teachings by England was as great perhaps as on his own shores. Mr. Crompton then alluded to the names of two other American Unitarians lately taken from us—Follen and Tuckerman, names which he said would alone be sufficient to justify the resolution proposed, and to call forth the warm feelings of their hearts towards a body which had produced such noble and lofty spirits. He moved—'That we tender our cordial welcome to the Rev. A. B. Muzzey, as the representative of the American Unitarian Association; that we rejoice in all the evidence afforded by our brethren in the United States, of the connexion of the views of Christianity commonly designated Unitarian, with high intelligence and social culture, and that we trust the same Gracious Providence which has raised up powerful defenders and distinguished ornaments of the Christian faith in that land of our brethren, will enable them to manifest all the benign influences of freedom, civil and religious, upon the character and happiness of man.'

Dr. Hutton assured the meeting that he intended to perform no furtive act when he suggested that his friend who had just sat down should lay before the meeting the resolution he had proposed; but he did so from the feeling that his friend would do more justice to it than he should, though he could assure the meeting that his sympathy was as strong as that of any present could be for their American brethren. There, on the table before him, was an edition of Channing's Works, a proof of the wonderful influence Dr. Channing's writings had exercised on the English mind; and to the name of Channing were added the names of Follen and Tuckerman—a noble band of fellow-workers, who had done much to spread and strengthen the views of Unitarianism, not in their own country alone, but in England. They had done much to draw the whole attention of Unitarians to the real position of their cause, and, he rejoiced to think, to draw it from doctrinal peculiarities to the great internal realities of religion, and to prove to the world that with doctrinal simplicity they might unite religious fervor—(hear, hear.) He had only to refer to the influence of the writings of Henry. Ware, and other persons, in making known the truth of the great cause. His friend, Mr. Muzzey, was one of those who were the authors of those valuable American tracts that had so much enlightened so many English minds. He had, in conclusion, great pleasure in seconding a motion which expressed sympathy with their American brethren.

The motion was unanimously carried.

The Rev. Mr. Muzzey then rose, and was received with cheers. He said, 'It is with extreme reluctance, Mr. Chairman, I attempt to offer you a few words on a resolution which awakens in my mind so much emotion as that which has just passed. It was entirely unanticipated by me when I entered the chapel, that I should offer any remarks to this meeting; but, Sir, I should do injustice to my own feelings, and to the body I particularly represent on this occasion, were I to suffer the very kind notice you have been pleased to take of my fellow-labourers to pass in silence. I feel aware that in standing here before you, whatever interest I may attract, it is but a reflection of the great names which have already come to this country, and especially the name of the gifted and lamented *Channing*, a name that has been alluded to by the gentleman who preceded me. As to the circumstance of the remarkable influence of that distinguished individual being greater in his own country than here, I may be allowed to express my own conviction from the opportunities I have had during a residence of some few months in England, mixing freely with our brethren of the different sections, I must say, and I say it with satisfaction, that I never felt that Channing was thoroughly appreciated until I came to this country. You are aware, from the circumstances in which Dr. Channing lived in our own country, that it was almost impossible to anticipate that he should have been properly appreciated in all sections there. That great, that raging evil, which I sorrow to think of, and which I still more blush to speak of in this presence, a subject which has interwoven itself so completely with all our institutions, that wherever it is brought before the public, wherever the word slavery is heard, it is the watchword for disunion,—made it impossible for Dr. Channing, with all the zeal with which he espoused that cause, to come forward to defend it as he did so nobly with his pen, without incurring some prejudices in many sections of the country. And it has been the case for some ten or twelve years past, in which his views have been expressed with so much freedom, eloquence and power, that this subject has been an obstacle to the influence of his Unitarian views. Sir, I am sufficiently attached to the cause of human freedom however to say that I do not regret the circumstance, for I believe ultimately that the name of Channing will produce a far deeper and far wider influence on the great cause of human liberty than anything which he could have done in the name of Unitarianism, detached from his influence on the great question of Slavery. There are other gentlemen who have been alluded to, whose character is such that I feel diffident in attempting to represent here in any measure the influence or station they held in our own country. The name of Tuckerman, honoured as it is from his noble and steadfast advocacy of the great cause, can never be mentioned without the deepest gratitude for his labors among the poor, and I can never hear it but with feelings of deep reverence. Follen too,—cut down in his bloom by a mysterious Providence, in the full exercise of his powers,—how can we speak of him without feeling our hearts burn, and without offering up a prayer of thankfulness to God that we have had such men among us. But, Sir, it does not become me on this occasion to extend these remarks. I only say that on our side of the Atlantic, we take a deep interest in your condition here. We are apprised, from our intimate communications, and we now have the means of knowing perfectly from time to time the situation of your affairs, and we feel for the disabilities under which you suffer. When we look to their importance, we feel our trials are light in the balance compared with your difficulties, and we offer you our sympathy and our prayers, and we feel, as surely as there is a God and justice in heaven, our cause will ultimately prevail; and, though clouds may for the present rest upon us, yet the reign of truth will surely be established, and that the cause which has been advocated with so much eloquence and power—the great principle of civil and religious liberty; must ultimately prevail. I offer to you and the brethren present my heartfelt thanks for your kind reception.

The following remarks were subsequently made by Mr. Muzzey at the Collation.

The Rev. Mr. Madge briefly proposed as the next toast, 'Our American Brethren, with welcome to the Rev. A. B. Muzzey, as the representative of the American Unitarian Association.'

The Rev. Mr. Muzzey returned thanks on behalf of the executive committee of the Unitarian Association of Boston—an association not unknown in this land, or wherever the English language was spoken. It was enough for him, when he left this world, that his name would stand even at the foot of the great list of illustrious men to whose services the progress of Unitarianism now bore testimony, and among whom was the never-to-be-forgotten, the gifted and just departed Channing. He felt that it was enough for him even if he could but bear up the skirts of such a glorious army of apostles as these. He rejoiced to be in England, which had fully realised the expectations he had formed of it. An impression had gone over the world that the English were a cold people, who had many virtues, who were a well-meaning and excellent people, who had talent and even genius, but who were thought deficient in sensibility. He confessed he came to this country with something of the prejudice of foreigners, but he never had been received among his own friends in America with more cordiality and kindness, or more emotion than he had received in England, and the bursts of enthusiasm he had witnessed since he came within these walls, made him feel as if he had been dreaming, and fancy that he must have been transported to some other land, for this, he was sure, was not cold England. He expressed particular gratification in witnessing the enthusiasm of woman in the great cause of Unitarian Christianity. Admitting for a moment that mother Eve did bring sin into the world by eating of the apple, how nobly had her daughters retrieved her error. He referred to the Sunday schools, as affording a proof of the goodness of woman's heart, and her devotion to the great cause of Christianity, openly and avowedly [illegible] port and through evil report. He then alluded to the importance of separating entirely religious education from secular education, and he referred to Massachusetts, for an illustration of the advantage of separating the connexion between peculiar theological tenets and religious education. There every child, until the age of sixteen, had the means of obtaining education at the public charge, no particular doctrine being taught in any school whatever. In conclusion, he should leave England and return to his native home, and tell his countrymen that they must come here themselves and see the enthusiasm displayed in this country. He should tell them that the Unitarians of England were not so icy cold as they had been disposed to think them.

For the Register and Observer.

WILL ALL MEN BE FINALLY AND FOREVER HAPPY? NO. II.

Can the affirmative of this question be proved from the Bible? We think not. The passages in the Old Testament, relied on for sustaining the final happiness of all men, are obviously prospective, and the blessing promised is to be realized in the present life; not in the future. No passage is quoted with so much frequency and confidence as Isaiah xlv. 22, 23. 'Look unto me and be ye saved, all the ends of the earth; for I am God, and none else. I have sworn by myself; the word has gone out of my mouth in righteousness, and shall not return; that to me shall every knee bow, and every tongue shall swear.' The Apostle Paul quotes this prophecy and applies it to the reign of Jesus Christ upon earth. Phil. ii. 10, 11. 'Wherefore God hath highly exalted him and given him a name that is above every name; that at the name of Jesus every knee should bow, of things [creatures] in heaven, in earth and under the earth; and every tongue confess Jesus Christ, Lord, to the glory of God, the Father.' The text, therefore, has a prospective application and fulfilment. It does not embrace the past; nor even the present. And its accomplishment is, evidently, to be on earth; in the present world. None of the splendid prophecies of Isaiah entered into the future world. There is no proof; no intimation in them, of a future world. The magnificent predictions of a time when 'the light of the moon should be as the light of the sun; and the light of the sun seven-fold; when for silver there should be gold; and for brass, silver; and for iron, brass; and for stones, iron; when the wolf and the lamb should feed together, and the lion eat straw like the bullock, and dust, the serpent's meat; when their windows should be agates; their walls, salvation and their gates, praise,' all these glorious events are things of time; not things of eternity. They are to take place while there are sun and moon; nations and kings; trees and minerals; lambs and kids; wolves and lions. The purview of them is the future and in time. Of course, they furnish no evidence of the final happiness of all mankind.

There is a manifest inconsistency in maintaining that all the evils threatened in the Old Testament are restricted to the present life; and then adducing the promises therein as containing the blessings of universal and everlasting salvation. If the former are all earthly so manifestly, are, and must be, the latter. That any of the Old Testament prophets had a conception of the resurrection state is a position of very equivocal character. It is more than doubtful that they believed the doctrine of a future life.

We proceed to inquire if the New Testament teaches the doctrine of the final happiness of all mankind. There are such passages as the following: 'And I, if I be lifted up from the earth will draw all men unto me.' 'God sent not his Son into the world to condemn it, but that the world through him might be saved.' 'As in Adam all die, so in Christ shall all be made alive.' 'As we have borne the image of the earthly Adam so shall we bear the image of the heavenly.' 'God is the Savior of all men especially of those who believe.

It is a rule to explain Scripture by Scripture; words and phrases whose import is not determined from the context, are to be explained by the same words and phrases where the context does determine it. The term, *all men*, does not in the Bible always signify the whole human race. Indeed it is but seldom so employed. It signifies *many*; a *multitude*. 'All men come to him.' Multitudes come to him. 'No man receiveth his testimony.' But few men receive his testimony. Universal expressions, both in the positive and negative form, are not to be accepted in their strict, literal sense. Scripture-language is commonly loose, general, indefinite. The age of philosophical definiteness, either of thought or expression, had not then come. God is the Savior of all men, and Christ is the Savior of the world, in the same sense in which he 'openeth his hand and supplieth the want [illegible] is no respect of persons; no partiality. He brings his salvation near to men; he places it within their reach in a similar manner as he places food before every living creature. The fact is general, but not strictly individual. There are those who suffer, and who even perish with hunger.

The Apostle Paul exhibits Adam and Jesus Christ as the two heads and representatives of mankind. The former represents them in their frailty, their mortality, their sinfulness. The latter represents them in their virtue, moral strength and immortality. All who are in Adam die, all who are in Christ, are made alive. Adam's family includes all men; the disciples of Christ are but a part of mankind. To be *in Adam* is being one of his descendants. To be in Christ is being one of his disciples. The Apostle Paul speaks of the Churches of Judea which were in Christ; Churches which consisted of Christian disciples. And he declares of Peter and the other Apostles and many Christians, that they were in Christ before him. There was, of course, a time when Paul was not in Christ. He was not in Christ until he became a disciple of him. 'The dead in Christ shall rise first.' The disciples of Christ who have deceased, shall be revived before the living are changed. As Adam did, symbolically, bring sin and death upon all his descendants; so Christ, by his life and ministry, brings holiness and life to all true Christian believers. The bond of union between the head and the members, is as different as the character of the two great heads. Between Adam and his posterity, the bond is natural. Between Christ and his disciples it is moral. The former bond is created by a physical law; but the latter, by faith only. With these facts in mind we may read and understand the contrasts and the parallels in Romans v. 18, 19. 'Therefore, as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, even so by the obedience of one shall many be made righteous.' 'The judgment by one unto condemnation, but the free gift of many offences unto justification.' The amount is evidently this; that as Adam was a minister of condemnation to all his descendants, so Christ is the minister of justification to all true believers in him. As Adam's descendants are *all men*, and as believers in Christ are *many men*, so for the sake of the contrast, Adam is sometimes said to be a minister of condemnation to many, and Christ is said to be the minister of justification to *all*. And vice versa. If there had been no

imitation in regard to either why should the term *many* be employed in some instances and not the term *all* in every instance?

There is another consideration; if the idea of universal happiness for mankind had been entertained in the mind of Jesus Christ, he must have impressed it upon the mind of his Apostles; and they, in their turn, must have impressed it upon the minds of all the primitive Christians. But the latter evidently did not receive this impression. Clement and Origen, about two hundred years after Christ, are the earliest advocates for the doctrine of final universal redemption. With them it seems to have been considered a new doctrine. It is hence manifest that the primitive Christians were not Universalists. Nor is the doctrine necessarily implied in that of the Christian redemption. How does Christ save men? By bringing them to repentance. But are all men brought to repentance? Do not many treat the thing with neglect and say; 'I pray thee have me excused?' And are all men represented in the parable, as laboring in the Christian vineyard? And when all things shall be subdued and made subject unto the Son, does that subjection include the past? What evidence is there that it has a retrospective as well as a prospective application? Does not the kingdom of God come to those who *are*, not to those who *have been?* S. F.

CHRISTIAN REGISTER.

BOSTON, JULY 15, 1843.

OUR SAVIOR'S TEMPTATION.

The first eleven verses of the fourth chapter of Matthew, giving an account of our Savior's temptation in the wilderness, have in every age of the Church and among all denominations of Christians, been a subject of much study and investigation.

The popular interpretation puts a perfectly literal meaning upon this passage; regards it as a literal narration of outward transactions—supposes that Satan, or the Devil actually tempted Christ in his real person, appeared to him in his own visible form, spoke to him in an audible voice, and removed him corporeally from place to place. This literal interpretation however is accompanied with a variety of serious objections. Admitting the existence of a great evil spirit contending with the Almighty for the empire of the moral universe, it is unsuitable to the sagacity and policy of such a being to suppose he would assault our Lord in this manner. He would have been more wary. He would not have attempted or expected to prevail over him, by presenting and urging these temptations in his own proper character

advice in a matter which our own conscience considers questionable, we shrink from the advice just in proportion as we *distrust* the character and principles of the person offering it. Were the Devil to present himself to any one of us bodily, in his own proper person, with a view to seduce us from the path of duty, the very fact that it was the Devil and that we knew that it was, would put us on our guard. Aware from the source of the evil suggestions that they were evil, we should be armed to resist. Everything good in our nature would be roused to action and defence. No bad man expects or attempts to overcome the virtue of another by a direct assault, and the Devil is not less wise or cunning than his children. It is inconsistent with all our conceptions of the wiles of the Devil to suppose that he should have made this direct personal assault upon our Savior, and on the other hand it adds little to the strength and majesty of our Savior's virtue to suppose that it was only in such a direct personal conflict, he resisted and triumphed. In order to evade this difficulty some eminent theologians have conjectured that the Devil did not appear as himself, in his own proper person, but took the form of a good angel or a good man in his interview with Christ. But the history does not furnish the slightest ground for this conjecture, and it is inconsistent with the character of the temptations themselves. If we give up the literal appearance of the Devil in his own proper person, we must give up the literal character of the temptations. This has been done by some. Constrained by the difficulties and objections, accompanying the literal and popular interpretation to abandon it, many very distinguished biblical scholars, have thought that the whole passage was not the history of a real transaction, but of a *vision*, that the whole thing was merely an ideal or mental representation. Some of them suppose that this *vision* was produced by diabolical agency, was the work of the Devil,—others that it was a divine *vision*. This is probably the opinion most generally adopted by intelligent Christian scholars at the present day. It has never however appeared satisfactory to us, and we see not how it can be reconciled with the express and unequivocal declaration of Scripture that our Savior was *tempted* in all points as we are and yet *free from sin*. Starting with this proposition, as a truth, that Jesus was actually tempted, we take the first eleven verses of the fourth chapter of Matthew to be a figurative description of a real transaction. We take the narrative to describe a real transaction, because a vision of divine instruction would not have been a *temptation*. The circumstances of a dream are not to us a temptation, and it is difficult to form any conception of a vision that shall make it very distinct or different from a dream. To use the language of another we take 'the description to be figurative, because its literal interpetation involves physical impossibility and moral absurdity. Physical impossibility in the alledged exhibition of all the kingdoms of the earth from the top of a mountain in Judea, moral absurdity in the all but omnipotent power ascribed to the Devil. The temptation was real. The description of it was figurative. The scenes and actions of the temptations were internal not external. They were not in the surrounding wilderness, but in his own mind. *There* was felt the want, the doubt, the desire. There were presented the inducements, there rose the suggestion, there was achieved the repulse, there struggled the adversary till he was put to flight and shame, and there in peaceful and blissful emotions did angels minister to the exhausted and victorious combatant.'

With this view of the nature of the passage as a figurative description by physical symbols of real mental transactions, we find an easy explanation of the character of the different temptations, and perceive that while they were such as would naturally arise to his mind during his sojourn in the wilderness, they were such as might frequently have occurred to him during his ministry. During his forty days sojourn in the wilderness he fasted, i. e., was without any regular supply of food. The depressing and debilitating consequences of this began to extend themselves to his body and his mind. Not only did the cravings of hunger demand in some way or another to be appeased, but gloomy views probably began to arise of the privations and hardships to which he was to be exposed, in his mediatorial office and earthly career. Conscious of the miraculous powers with which he had just been invested through the descent of the Holy Spirit at his baptism, and seeing scattered around him the stones of the desert, the idea of their transformation occurs to him. The tempter in his thoughts says to him, 'if thou be the Son of God command that these stones be made bread.' If you really possess and are entrusted with these miraculous powers, why languish here in poverty and hunger? Why not employ them in procuring or creating the means of support and comfort. This was the temptation and may have occurred several times during his ministry to him who had not where to lay his head. But he yielded not. He felt that his miraculous powers were given him exclusively for the great object of his divine mission. He knew that it was not through any inherent sufficiency, but through the divine *will*, that food nourishes, and that *that* will could in any manner sustain his life while he devoted himself in faith and obedience into the world. Therefore he rises superior to the mental conflict, in the declaration, 'It is written man shall not live by bread alone, but by every word that proceedeth out of the mouth of God,' i. e., by any means, and without external means, if God so ordain, and his mind was again calm, clear, confiding. By this first temptation Christ was taught, and in relating it to his disciples he meant to teach them that they, were to struggle like others, with the afflicting hardships of hunger and thirst, and all the other evils incident to human life, and were never to exert their divine power for their own personal relief or for the supply of their most urgent occasions, but with resignation and faith were to wait for the interposition of God in their behalf.

The second temptation grew as it were out of the overthrow of the first. If every thing personal is to be sacrificed, if my extraordinary powers and endowments are never to be used for my personal comfort and convenience, but to be devoted exclusively and zealously to the great object of my mission, why do I remain here in the wilderness, in obscurity and indolence? why not go at once to Jerusalem, and make some grand and decisive display, that shall at once secure my reverential reception as the Messiah, annointed and promised of God. Thus the Devil entering his thoughts, transports him as it were to a pinnacle of the temple, and would have him cast himself down. This temptation is also resisted. The Savior perceives that in recovering from doubt and anxiety, his mind is passing to the heights of spiritual pride and self-aggrandizement. To throw himself down from a pinnacle of the temple might draw attention to himself to his person, but not to his doctrine or office, might astonish but would not convert the Jews, and in an act, or a course so rash, proud, presumptuous, he could not expect or rely on supernatural protection. The very nature of his work required a gradual process, a long trial. It could not be brought to a crisis at once. In perusing this gradual process, he was assured that not even famine should endanger his life, but in deviating from it through some proud and personal display of power, he was not assured that a miracle would preserve it, and he therefore reposes in the declaration 'thou shalt not tempt the Lord thy God.' What is taught us in this temptation and the principle upon which it was rejected is in its spirit and meaning this. 'The Scriptures forbid us to prescribe to God in what manner he shall exert his power, and as we are not to rush upon danger without a call, in expectation of an extraordinary deliverance, so neither are we to dictate to divine wisdom, what miracles shall be wrought or what means used for men's conviction. This temptation also is one that may frequently have assailed our Savior in the course of his ministry and we find him frequently exemplifying the principle here manifested. He never needlessly and unwarrantably exposed himself to danger, and then relied upon a miraculous interposition of divine power for his rescue. But he was cautious, declining hazards, avoiding what might exasperate his enemies, or unnecessarily excite popular commotion against himself. And in displaying and presenting the evidences of his divine commission, he acted upon this same principle. He seems to lose and forget himself in his office and mission. He opened that mission not at Jerusalem, but in Galilee. He kept himself as private as the objects of that mission would allow. Though every day probably brought with it temptations and opportunities to make a public and ostentatious display of his miraculous powers, yet he yielded not. His miracles were always beneficent, never ostentatious, inducing people to bless God that good was done, rather than exciting wonder and astonishment and directing attention to himself.'

The connection between the third and the second is not so obvious as that between the second and the first. But a moment's consideration shows us, that it was produced by a very natural transition of thought. If I may not use my miraculous powers and endowments for my own comfort and support, nor make a grand personal ostentatious display of them, may I not connect them with worldly policy and thus make political favor, the effective agency by which to accomplish my allotted work? His mind dwells upon this thought till it is for a moment dazzled by the brilliant prospect, and he beholds as it were, all the kingdoms of the world and the glory of them, in subjection to him, one universal empire and himself received and obeyed as the head. But then comes the recollection of the price at which this was to be obtained. 'All these things will I give thee if thou wilt fall down and worship me.' He might thus have secured his universal reception and acknowledgment as the Messiah, but it must be by doing homage to popular prejudice and power, instead of relying on truth and God. Indignant that he should have indulged for a moment such an idea, he banishes the evil thought with a quick rebuke. 'Get thee behind me satan, for it is written thou shalt worship the Lord thy God and him only shalt thou serve.' The spirit and meaning of this temptation and the principle upon which our Savior rejected it are similar to those of the last. This also was a temptation to which he was frequently exposed during his ministry. Often would the people have taken him and made him King. For the sake of

the Jewish people, they would have had him prostitute himself and his miraculous endowments to the enjoyments of worldly honors and the possession of temporal power and grandeur. But he yielded not. He knew that his kingdom was not of this world. In the solitude of the wilderness and amid the shouts of the multitude, he sought only to serve God and fulfil the work God had given him to do. And after this we are told the Devil left him and angels came and ministered unto him, i. e., in the holy power of faith and obedience, his mind was clear, calm, strong and peaceful.

DISTURBANCE IN THE CHURCH.

Our readers have probably read in the secular papers a notice of a most unusual disturbance at an Ordination in an Episcopal Church at New York. The N. York Churchman, the organ of the High Church, or Puseyite, or Popish party in the Episcopal sect, has a very interesting article upon this ill-omened occurrence. The article is very long, else we should take pleasure in extracting the whole of it.—We copy the portion which states the facts of the case:

DISTURBANCE OF PUBLIC WORSHIP.

On Sunday morning last, at St. Stephen's Church, in this city, (the time and place appointed by the bishop of the diocese for the admission of several candidates to deacons' orders,) the usually quiet and impressive services of the Church were interrupted by an unprecedented disturbance. When the bishop according to usage, had summoned the people to declare if they knew 'any impediment or notable crime' which should prevent the candidates from receiving orders, a clergyman, habited in his robes, rose up in the middle aisle, and read a long protest against the ordination of one of the candidates, grounded on alleged doctrinal errors; and when he had done, another, similarly habited, arose and read a document of similar tenor. When both had resumed their seats, Bishop Onderdonk rose in the chancel, and stated in effect, that the accusation now brought had been previously investigated by himself and a council of presbyters, of whom the accusers were part; that all these, the accusers alone excepted, had concurred in recommending the ordination of the candidate; that there would therefore be no change in the contemplated services of the day; that *all* the candidates present would be ordained, and that all were affectionately commended to the prayers of the congregation. The last word had hardly passed the lips of Bishop Onderdonk, when Bishop Ives, of North Carolina, began the Litany, and before the solemn invocation of the Holy Trinity was completed, the reverend protesters again arose, turned their backs on the altar and the bishops, and walked out of the Church. The services then proceeded as if nothing had happened; and to complete our statement of facts, we have only to add, that the names of the clergymen who have thus distinguished themselves, are the Rev. Hugh Smith, D. D., rector of St. Peter's and the Rev. Henry Anthon, D. D., rector of St. Mark's.

As from intimations previously hinted, some event of this sort was expected, it was the editor's wish to be present at the ordination, that he might have the high gratification of uniting with others of his brethren, and with the Bishop of North Carolina, who were present to testify their cordial approbation of the course which the Bishop of New York had, as it was well understood, resolved to pursue. We were not able, however, to reach St. Stephen's until after the ordination was over, and before the communion had commenced; but the mild, firm and dignified manner (as described to us by some who were present, by all indeed whom we have heard speak of it) in which Bishop Onderdonk met the emergency, was every way admirable. And as to the main point, the ordination of the assailed candidate, we beg leave to record our humble opinion, that no act of Bishop Onderdonk's official life has more effectually displayed the sterling traits of his character, or given him a stronger claim to the gratitude and admiration of his diocese. The ordination of Mr. Carey is a new proof that New York has in her bishop a theologian whose sound judgment and solid learning render him an enlightened guardian or the Church's interests, a father whose generous sympathies dispose him to sustain to the utmost the humblest member of his spiritual charge who has truth and justice on his side, and a fearless executive, whose hand never shrinks from carrying into effect what his head approves, and whose steadfast purpose in the discharge of duty and in the hour of trial, is always tempered with that calmness and 'peace which the world cannot give.' We are averse, for obvious reasons, to remarks of this nature in reference to our bishop; and our columns will testify that such remarks have been seldom made. But on this occasion we can brook no restraint; we must speak out, and declare before God and his Church, our honest convictions and fervent thanks, that New York has a bishop around whom all her sound-minded clergy and laity may confidently rally; and as respects the present case in particular, we look forward with unfaltering confidence to the future career of the Rev. Arthur Carey, to justify the soundness of Bishop Onderdonk's decision.

In regard to the reverend gentlemen who felt constrained, doubtless, under a painful sense of duty, to interrupt the solemnities of the occasion, we trust we may say without offence, that we hold their motives in this affair in higher respect than their judgment; and that we consider the design which they have had in view—much as we condemn it—to be laudable when compared with the manner in which they have attempted to carry it into effect. They intended, no doubt, to enter a dignified protest against the ordination, and as they might have done, with a moderate share of discretion, in such a manner as to secure the respect of those who would condemn the proceeding itself. But they have failed of their design, and, by an unlucky misstep in the mode of operation, have put themselves in an attitude very different from that which they aspired to assume. We do not say that they have intentionally been the disturbers of public worship; far from it; the high standing and talents of one of these reverend brethren, and the piety of both, shield them effectually from such an imputation, and it is far, very far, from our wish or intention to apply to them any epithet which would be eminently unjust. But we must be permitted to give it as our opinion, founded on a careful examination of the Ordinal, that the summons of the bishop, to which our reverend brethren took occasion to respond, is intended for a very different purpose; that the objections of any clergyman to the doctrinal soundness of a candidate made at such a time, and under such circumstances, (the objections being previously known to the bishop,) are impertinent; that the lofty protests of any clergymen to the doctrinal soundness of a candidate, beginning 'I, A. B., DOCTOR IN DIVINITY,' &c., and 'I, C. D., DOCTOR IN DIVINITY,' &c., which if pronounced on a proper occasion would be highly solemn and dignified, dwindle down on such an occasion and under such circumstances into mere insignificance; and that consequently the utterance of such protests by any clergyman in reply to the summons of the bishop is, in fact, however pure the motives by which it may have been prompted, a disturbance of public worship; an act which, in the technical language of ecclesiastical law, would come under the head of 'Church brawls.' We beg that it may be explicitly understood, that we offer this as a mere professional opinion in reference to the construction of the Oriental, and without the remotest wish to reflect unfavorably on the Rev. Drs. Anthon and Smith, whose character and motives we hold to be above reproach. The step which they have taken is unprecedented in our ecclesiastical history, and we therefore deem it to be important frankly to state our opinion in regard to the construction of the part of the Ordinal involved, and the grounds on which the opinion is founded; simply in order that if our view of the proceeding of our reverend brethren, be found to be right, both they and the Church may be saved from any like action in future.

We wholly agree with the view which the Editor of the Churchman takes of the occurrence, and admit the force of his objections to the course pursued by the two dissentients. His objections are: that the summons of the bishop was addressed to the people, not to the clergy; that it applies to impediments *before unknown* to the bishop; that the terms 'impediment or notable crime.' are not meant to cover the charge of heresy; and that the power of ordination rests with the bishop alone.

The Rev. Drs. Smith and Anthon have issued a card in which they promise to justify to the public the course which they have pursued.

We have been long expecting some such outbreak at New York, in confirmation of the well understood fact that Episcopacy has its discordant and heterogeneous elements. There was something almost ridiculous in the occurrence at Baltimore last year, when an Episcopal minister on a Sunday evening preached a Sermon in direct contradiction of the doctrine which his bishop had preached in the morning at his ordination. This, whenever it happens, is a peculiarly unfortunate occurrence in a Church, which the Erastian Paley recommends on the ground that it will prevent a discordance of doctrines in the same edifice. The occurrence at N. York may perhaps draw to an issue the two parties of the Episcopal sect, who have for some time been fiercely contending in private circles and in public documents. We believe that the right lies with that which is called the Puseyite party, that is, we think that the supporters of that party are the only consistent Episcopalians. They faithfully carry out *almost* to its issue (its issue would be Popery) the principle on which Episcopacy rests, viz., that man has power over a Christian's faith, that there is an authority external to that of Scripture, which challenges the religious reverence of men. If we were to admit one jot or tittle of that theory we should wish to take the whole of it. We should wish to go with the Oxford Tracts in asserting that we are to 'maintain before we have proved,' 'that we must believe in order to judge,' 'that this seeming paradox is the secret of happiness,' 'and that never to have been troubled with a doubt about the truth of what has been taught us, is the happiest state of mind.' We should even allow with the Oxford, or Puseyite party, that there is no reason to believe 'that the private student of Scripture would ordinarily gain a knowledge of the Gospel from it.' We should even feel compelled with them to 'confess a satisfaction in the infliction of penalties for the expression of new doctrines, or a change of communion.' We should wish to go all lengths with the principle which would shore up our faith, did we believe that the Almighty had left the terms of our salvation so undecided in the New Testament as to compel us to depend for the most essential of them upon poor, weak, fallible men like ourselves.—We should wish the principle of Church authority in its thoroughness, and would endeavor to wink at its sandy foundations and its shattered superstructure. The miserable disputes about the lesser matters of Puseyism, about the preaching in a white surplice, about lighted candles and such trumpery, seem like mere baby play. They remind us of a notable dispute mentioned by good old Father Simon, 'a contention to the right of property in the shadow of a jackass.'

But to return to the 'Disturbance of Public Worship,' which is the heading of the article in the Churchman. Who would have thought that the Oxford controversy would have made its first public appearance after such a fashion in New York? We do not see in what respect Churchmen have the advantage of the poor Congregationalists in this matter. There used to be a fashion in the New England Churches, for the Moderator of an Ordaining Council to stand up in the pulpit before the exercises commenced, and after acquainting the Society that the Council had done their part in private, to ask deliberately whether the members of the Society were still desirous of receiving as their minister the candidate whom they had called. There was at least one instance in which a Society, when thus appealed to, expressed by a hand vote that they had changed their mind: the candidate having supplied the pulpit, after his call, by sending to it another candidate who pleased the people better. Every body knows when such a preference has been expressed it is the wisest course to allow it. But lest this custom of again asking the opinions of a Society should prove inconvenient, it is now given up.

For the Register and Observer.

CORRESPONDENCE.

Messrs. Editors,—Several appeals have already been made to our Societies in behalf of the Society at Milwaukie, and the manner in which they have been responded to, excites our deepest gratitude, and will soon be more formally noticed. One more request I wish to urge, and I do it with less reluctance, because of the words of our Savior, 'It is more blessed to give, than to receive.'

When our Church is completed, we wish to make an effort to collect a Sunday School. This will have to be done chiefly from families, which have no regular place of worship, for we have but few children in our own Society. We think that it will aid us very considerably in this work, to have a good Sunday School Library to interest the children. We cannot expect that they or their parents will at first be influenced by the highest motives in their attendance. A library will offer them the most powerful inducement, and if well selected, not only an innocent, but a useful one.

If any individual or schools are willing to contribute for this object, their contributions will be gratefully received. They may be left with Mr Briggs, 134 Washington street. Yours, &c.,

W. CUSHING.

For the Register and Observer.

IT IS BETTER TO GO TO THE HOUSE OF MOURNING, THAN THE HOUSE OF FEASTING.

Who can look with feelings of indifference upon a dying person? Who does not feel at such a time, how frail is man, a creature of the dust, placed here but for a little while, and then taken away? It is indeed a solemn sight to see one wasting away before the power of disease. In company with a friend a short time since, I visited the chamber of sickness, and soon to be of death. I entered the room and their lay a man in the prime of life, whose pale and haggard countenance told that he was fast hurrying to that bourne from whence no traveller returns. He was a victim to that disease which spares neither the young nor the old, when once its fangs are fastened upon them. He expressed his willingness to die, and felt at peace with God and man. This man lay there, within the gloomy walls of a prison, waiting the summons which should take him from this world. He said with much feeling, that he was innocent of the crime for which he was placed their. It matters not in what situation we may be, if we feel that our hearts are right in the eyes of God. I left the man, and in little less than a week his spirit winged its flight to the God who gave it. He died a peaceful and happy death, in the bright prospect of a glorious immortality beyond the grave. Would the votaries of pleasure and fashion visit the chambers of the sick and the dying, they would there see the folly of their pursuits. It is better to go to the house of mourning than the house of feasting. We must all pass through the dark valley and the shadow of death, but *they* fear no evil who put their trust in the Redeemer. It is well for all to witness such a scene as this. It is there that we can go in the spirit of our divine Master, and impart to them that consolation which they so much need. It is religion that can alone sustain the weary soul in the long hours of sickness and pain, and cheer us on the road to Heaven. We know not when we may be called from earth, and let us have our lamps trimmed and burning, that when the Master cometh we may be ready to say, I have finished the work which thou gavest me to do, wilt thou receive me into thy heavenly kingdom.—Christian brothers, let us be faithful and diligent in our Master's cause, and have that Faith and Hope bright and glowing, which will enable us to look upward and say, Father, thy will not mine be done, and may we at last, enter into the presence of our Lord and Savior, there to be happy forevermore. E. A. W.

For the Register and Observer.

ABSTRACT OF SERMON PREACHED AT TWELFTH CONGREGATIONAL CHURCH, BOSTON, SUNDAY MORNING, JULY 9, 1843, BY REV. S. BARRETT.

'Thou shalt honor the face of the old man.'

No circumstance connected with the recent celebration of the 17th of June, afforded him more satisfaction, or impressed him more agreeably, than the respect shown on that occasion to the old men. The sentiment of reverence for the aged seemed to him to be dying out in this community, and that which was manifested towards the old patriots on the occasion referred to, was on account of their relation to the occasion, and not on account of age. If reverence for the aged was a prevailing sentiment in our community, he should not have selected the text just read as a subject of discourse. It had in every age been regarded as proof of degeneracy of manners, to be deficient in respect for the aged. What then were the grounds on which old age was entitled to respect and deference?

1st, Its infirmity could claim forbearance. The young could defend themselves if slighted or injured; but the aged and infirm could only grieve for the ungrateful and abusive wrong. Moreover old age often brought with it a peculiar irritability or sensitiveness, and slights and injuries would for this reason, occasion much more grief to old age than to youth.

2d, Its experience merited regard. What youth know only from teachers, the aged know by the more sure light of experience. The young are just starting on the journey. The aged have passed over its course, and shall they have no word of wise counsel to give as to its joys, its perils, and its sorrows?

3d, Its services. The hand now powerless, has been useful to family and to country. Its vigor is past, but that vigor has been expended in kind and generous toil to support a family and to relieve distress. The young are indebted to the old for culture, for possessions, and in part for virtue. Can these services claim no return; and shall a sense of these obligations admit of no reverential and grateful expression?

4th, Its attainments. See man in the evening of his days; the wisdom which falls from his lips, the right habits, the correct principles, and the generous feelings, each and all *imply* a degree and perseverance of past fidelity, entitling him to the respect of the young.

5th, Its nearness to the higher world. The tottering step and the bent and feeble frame of the aged, admonish us to deal kindly and respectfully with them. If we injure them by word or deed, or in any way embitter their latter days, we may never find opportunity to repair the wrong. We would not wish to have their last experience on earth associated with our unkindness, nor their first songs in heaven to be a thanksgiving for deliverance from our annoyances. Our conduct towards the aged will be remembered, and may be meted back to us by posterity in our declining years. There seems to be intrinsic fitness, in striving to make the evening of their days a foretaste of the heaven which they are approaching.

Each, if wise, will aim so to shape his course in youth, that his old age may be treated with respect, so to fill his early life with deeds of charity and usefulness, that when his form has wasted in the dust, posterity may note his grave as the resting place of a good old man. A. C.

For the Register and Observer.

'TO HIM THAT KNOWETH TO DO GOOD, AND DOETH IT NOT, TO HIM IT IS SIN.'

A noble object of philanthropy has been presented to your readers with an article signed J. F. C., in the paper of July 1, viz., the purchase of a suitable edifice in the West for a School of Divinity. Can we pause, can we hesitate a moment in a matter so plain, which we have long been talking about and weighing, but upon which we have done nothing? As fast as steam can carry the information, let us dispatch a letter, saying we will buy the establishment, lest the opportunity be lost, and years again pass by and nothing be done, and the West still go hungering and thirsting for want of pastors. But this may all be very well, says some doubter, yet where are the four hundred dollars to come from, which are demanded for the building? Let a plan be proposed. A scheme was drawn up by one of our beloved and devoted brethren a few years ago, by which after their people had done all they could, the clergymen were to contribute $5,00 annually apiece to the missionary fund. This would be a heavy tax upon some, but there are others who it was thought were able to give more, so that the average might be the above sum for each, which would amount to some $1000 per annum, as there are probably 200 ministers of our faith. What I would say is, *let our brethren of the clergy now contribute the small sum of* $2,00 *each, and the* $4.00 *is raised*, the school edifice is procured, and an impulse is given to our cause at the West such as it never has received before. There are reasons for our doing this.

1. It is preaching benevolence by example, and inspiring the faith of the flock by the promptness of the shepherds.

2. It is a matter that should be especially dear to the hearts of the clergy, and may be properly taken under their charge, who have themselves received the blessed advantages of a theological education to prepare them for their work, and who naturally feel deeply interested that their colaborers should have similar privileges.

3. It is a method by which the matter can be done at once without delay; the building secured ere it is too late, and a Divinity School commenced this very season, in the largest field the earth at present opens for the propagation of our principles of 'Liberty, Holiness, Love.'

4. It will be an expression of our sympathy for our ministering brethren on the frontier, and for our 'Christian' friends, worth tenfold the amount required. They have to toil hard in those distant places. They have but few exchanges. The heart almost wearies even in the divine work. We will send out from ourselves a substantial testimony that we, as clergymen, remember their trials as clergymen, and wish to lighten them.

In send herewith $2.00 to Mr Briggs for this important object, and pray that the above suggestions may have their due weight. *We have talked long enough, let us now act in this matter.* If any feel too poor to give the $2,00, there are others who will gladly make up the deficiency by giving more.

P. S. If the building is already sold, we may secure or build another. If other means are already in the way of being provided to purchase the house, we may give our mite towards the establishment of a Theological Library, than which nothing can be more important to students and clergymen there.

A COUNTRY PASTOR.

CORRESPONDENCE.

Newport, July 5, 1843.

Dear sir,—I reached my home a week ago yesterday, but have been so much engaged with the interesting state of my little flock in Newport, that this is the first spare moment I could find for making my return and report public to you, and through you to the brethren. I left Mobile the last day but one in May, having circumscribed my labors there within the round period of five months. My former letter to you about my doings there was published so long after its date that by the time of its appearance it had become a very inadequate representation of our progress. After I wrote you, our audience increased very fast and I was constantly cheered with the sight of a house full of intent eyes, and as the time of my departure drew near, many began to regret that they had not commenced the winter with us, and promised to join us the next year. I think I can say I have never known a Society of so high and uniform a rate of intelligence, intellectuality, good-heartedness and spirit. Since their prostration a few years ago, they have had little organization and mutual understanding, and when I arrived last Christmas, they hardly knew whether to expect me or not, and many had taken seats in other Churches, but another season, being informed in time that a minister is coming to them, I am sure they will show a full and animating front. The fluctuation of monetary affairs during the past winter troubled them not a little, but I am told by many who ought to know, that things are to start on a better footing next season.

I hope I may, without seeming officious, remind the association and all who are doing so much for the West, that the South

has its claims also. I can answer for Mobile, that occasional supplies of books and tracts would be gratefully received here and profitably appropriated. May I call attention through you, Sir, to this subject? I hope (yet I confess not without some fears) that the existence of slavery does not of itself create any lukewarmness in our Northern brethren towards our brethren of the South. There are many evils in the world, undoubtedly Christianity is ultimately to do away all that can properly be called *Slavery* whether physical, mental or moral. But there is a still deeper and more comprehensive evil to be abolished namely sin. This is the evil our Master warred against—*sin in the individual heart*, and this is the evil against which as his followers, we have to war, and I wish we could study and copy his union of zeal and wisdom in this contest more than many of our northern friends do.

I had intended to give you some account of my travels homeward, but am compelled to limit myself to a flying notice. From Mobile I came over to New-Orleans where I spent a few hours very pleasantly with Mr. Clapp, who as most of our readers know is a Unitarian (though the only name he will own beside Christian is Congregational) and who has an immense influence in that city. He gave me a very gratifying account of the promise of liberal Christianity in New-Orleans. I had the pleasure also of meeting Prof. Woolridge, formerly of Jackson College, and converted within a few years from the Methodist persuasion, on which account he has at last had to leave his Professorship. He is at present in the Post-office at New Orleans, but is burning to devote his fine mind and fervent heart to our cause at the South. After puffing and panting for eight days (I refer to our engine) against the swollen current of the Mississippi, I reached St. Louis in season to see a good deal of that noble young city, and preach twice for Br. Eliot, he preaching in the afternoon very closely and admirably and extemporaneously. He is in better health than for many years and his Society is in a fine state. I crossed the Illinois prairies to Chicago where I saw Br. Harrington and his really beautiful, chaste, simple Church. I could not stay to to preach for him, but a number of his people were going down to Buffalo with me in the Great Western, round the chain of Lakes, and I preached in the cabin of the Boats, when we were in Lake Huron, both morning and evening. I was sorry not to be able to stop at Syracuse, and help Br. Storer, who, though hardly convalescent from sickness had to preach on Sunday and lay the corner stone of his Church in a few days. At Rochester I saw Br. Holland who tells me things are in a fine state there. But I find after all I am really telling very little, and had better stop. I wish I could Daguerreotype to you readers the scenes through which I have passed.

I have alluded to the state of my Society in Newport. Our Church has received a large accession during my abscense, thanks to the faithfulness of my friend and brother Silsbee, who took my place through the winter, and others who helped him and above all, to the Providence and spirit of God. Yes, we have had a true, and, I believe, lasting revival, and I found my heart refreshed and my hands strengthened by the calm earnestness with which my young men pledged me their co-operation in my work.

Bidding you and all our brethren God-speed in the common cause I remain

Your friend, C. T. B.

RECENT PUBLICATIONS.

The Christian Examiner, No. 117, July, 1843. Boston.

The number of this periodical for this month presents us with five extended papers upon subjects of present interest. The first article is upon the position and duties of the North in regard to slavery. It starts with a plain denial of the assertion, that the North has no right to exercise its sympathy, its philanthropy, or its political action on this subject, and then it presents the evidence as to the kind and degree of implication which the free States and their citizens have in slavery. We stand in the relations of brotherhood to the entire slave population—we have many of the African race around us, and our views of slavery will decide how we shall regard and treat them—the slave has ardent friends at the North, how shall we view them? The emigration from the North to the South carries there the responsibility and the influence of New England, how shall these operate? Our Constitution recognises and ratifies slavery—the District of Columbia is the great slave-mart of the Union—new States have been allowed to enter the Union, bringing in more slavery with them—our relations with foreign powers involve us in the support of slavery. These hints exhibit the amount of action, permission and sanction for which we at the North are accountable. The article then proceeds to indicate our duty, as founded upon our implication, and finally defends the anti-slavery organization from some of the grave charges which have been made against it. The piece is written in a Christian spirit.

The next article in the Examiner is Rev. Mr. Gannett's Dudleian Lecture on the 'Value of Natural Religion,' which we noticed in full at its delivery. Our readers will find the attentive perusal of it to be interesting and highly instructive. It is clear, forcible and discriminative. A long article upon Swedenborg, endeavors to interpret his religious system by an analysis of the character of that most excellent man. A translation from the German of Ruckert, articles on Education, and on Miss Bremer's Novels, and Notices of recent publications complete the contents of the Examiner.

A Series of Articles and Discourses, Doctrinal, Practical and Experimental; constituting the Select Works of Simon Clough. New York: Published by the author, 1843, 8vo. pp. 540.

This large volume is the production of a worthy Minister of the Christian Connexion, who, after having preached for many years in Boston is now prostrated by hopeless disease. The work, which will undoubtedly be highly valued by the friends of the author, is not of a controversial or doctrinal character, but is rather experimental and practical. We are pleased to present to our readers from this high authority, a summary of the faith of this large and respectable denomination. Mr. Clough was the author of this summary, and it was first published in 1830. 'And this is the only summary of the religious faith of the Christian Connexion which the author has seen, all the abstracts of the faith of the Connexion, which have come under his observation, having been taken from this summary, which is conclusive evidence, that it meets with general approbation among his brethren.'

'1. That the Holy Scriptures, including the books of the Old and New Testaments, contain a full revelation of the will of God concerning man, and are alone sufficient for everything relating to the faith and practice of a Christian; and were given by the inspiration of God.

2. That the Holy Scriptures are addressed to the reason of man and may be understood, and that every individual possesses the unalienable right of reading them; and of exercising his own judgment with regard to their true import and meaning.

3. That there is but one living and true God, the Father, Almighty, who is unoriginated, infinite, and eternal; the Creator and Preserver of all things, visible and invisible; and that this God is one spiritual intelligence, one infinite mind, ever the same and never varying.*

4. That this one God is the moral Governor of the world, the absolute source of all the blessings of nature, providence, and grace; in whose infinite wisdom, goodness, and benevolence, have originated all the moral dispensations to man.

5. That man is a free agent, never being impelled by any necessitating influence either to do good or evil, but has it continually in his power to choose the life or death set before him; on which ground he is an accountable being, and answerable for all his actions; and on this ground alone he is the proper subject of rewards and punishments.

6. That all men, in every age, country, and condition of society, sin and come short of the glory of God.

7. That Jesus Christ is the Son of God, the promised Messiah and Savior of the world; that there is salvation in no other name, and that he is able to save to the uttermost all that come to God by him.

8. That Jesus Christ, in pursuance of the glorious plan of salvation, and for the benefit of all mankind, without distinction, submitted to the painful and ignominious death of the cross; by which death the new covenant was sealed, ratified, and confirmed; so that, henceforth, his blood is the blood of the everlasting covenant, and the gospel is the new covenant in his blood; and that, on the third day after his crucifixion, he was raised from the dead, by the power of God.

9. That the pardon of sin is communicated through the mediation of Jesus Christ, through his sufferings and death; and is received by repentance towards God and faith in our Lord Jesus Christ.

10. That God freely forgives sin, on the ground of his own rich mercy, and not on account of any merit or worthiness in the creature; so that we are justified freely by his grace.

11. That the Holy Spirit is the power and energy of God—that holy influence of God, by whose agency, in the use of means, the wicked are regenerated, sanctified, and converted to a holy and virtuous life; and that the saints, by the same Spirit, in the use of means, are comforted, strengthened, and led in the path of duty.

12. That the souls of all truly penitent believers may be cleansed from all the defilements of sin, and be brought into a state of holiness and purity with God, and, by continued obedience, live in a justified state before him.

13. That the whole period of human life is a state of probation, in every part of which a sinner may repent and turn to God, and also in every part of which a believer may relapse into sin, and fall from the grace of God; and that this possibility of rising, and liability to falling, are essential to a state of trial or probation.

14. That all the promises and threatenings of the gospel are conditional, as they regard man with reference to his well-being, here and hereafter; and that on this ground alone, the sacred writings can be consistently interpreted, or rightly understood.

15. That Jesus Christ has ordained two institutions, which are to be perpetually observed, baptism and the Lord's Supper: baptism is to be administered on a profession of faith in the Christian religion, by which the candidate engages to renounce his sins and walk in newness of life; the Lord's supper is to be frequently observed by all true believers, in commemoration of his sufferings and death, by which death the new covenant was confirmed.

16. That there will be a resurrection of the dead, both of the just and the unjust.

17. That there will be a day of judgment, after which, all will be rewarded according to the deeds done in the body.

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The American Biblical Repository, for July, 1843. Boston: Saxton & Peirce.

We are pleased to see this work assuming a high character, and giving proof of sound scholarship, for we know that in certain quarters abroad, it is looked upon as the standard or index of theological attainment in this country. A great variety of writers contribute to its pages, and thus it may be looked upon as expressing the sentiments of the Calvinistic ministers of the country, under the different phases which their strange and ever hideous system assumes. Calvinistic views are so much modified in the Repository that our readers generally would be satisfied to read it constantly. The present number has no one article of a particularly striking character. We were much interested in the perusal of the first, which sustains the necessity of Capital Punishment with a great deal of power, and with entire fairness of argument. The following is a list of the contents: 1. Punishment, its Nature and Design. 2. Unity of the Human Race, confirmed by the Natural History of the American Aborigines. 3. The Divine Attributes as exhibited in the Grecian Poetry. 4. Atonement. 5. Gliddon's Egypt. 6. Review of Whately's Essays on the Errors of Romanism. 7. Historical Sketch of Hebrew Philology. 8. The General Assembly of the Presbyterian Church.—Critical Notices.

THE CHURCH OF THE MESSIAH IN SYRACUSE, NEW YORK.

The ceremony of laying the corner stone of this edifice took place on Tuesday, June 27th, at 4 o'colock, P. M. Notwithstanding the intense heat of the weather, quite a large number of persons were assembled at the hour, to witness the ceremony, and listen to the exercises, which were conducted by the Pastor of the Society, Mr. Storer.

The Church is to be built in the Grecian Ionic Order, of brick, with a stone basement, fronting on Lock street 47 feet, and extending 69 feet on Burnet street. The masonry will be superintended by Mr. David Cogswell, the wood work, etc., by Messrs. White & Brown. A front elevation, and a plan of the interior arrangement, drawn by Mr. W. B. Olmstead, architect, can be seen by calling at his room, in the Townsend Block, or on Hiram Putnam, Esq., at the store of T. B. Fitch & Co.* The building, when completed, will be an ornament to our village, and the names of the builders are a sufficient guarantee that it will be a model of good workmanship.

The services were opened by a prayer, after which the Pastor gave a short Address in which were set forth some of the prominent views of doctrine, held by the friends of Liberal Christianity, generally, and some of the points of difference between them and their Christian Brethren, who still remain in the bondage of 'Creeds and Confessions' of man's devising, were alluded to in a kind and Catholic spirit. The trials and discouragements, attendant on the formation of this Christian Society—its present and its future prospects, were briefly touched upon; and doubtless many were there who fervently sympathized with the speaker in the hope that the building, whose corner-stone was laid that day, might long remain a Temple, sacred to the cause of Truth, Progress, Liberty, Holiness, and Love. May it forever be devoted to the inculcation of the Truth, as it fell from the lips of the annointed Messiah,—free, pure and simple—a place where the friends of humanity may plead boldly for the down trodden and oppressed—where the poor may hear the glad tidings of a Father's Mercy and a Savior's Love,—where the disciple of Jesus, of whatever name and creed, may meet a cordial welcome to the Remembrance-Table of his Lord and Master.

It is to be the 'Church of the Messiah'—and those who worship there, await in confidence the fulfilment of the Messiah's prophetic words,—that the time will come when, in all the earth 'the true worshippers shall worship the Father.'

A LAYMAN.

Syracuse, July 3, 1843.

*We understand that the original, of which this is a copy, was projected by the celebrated Architect, Asher Benjamin, and was presented to the Society by him.—*Eds. W. S. Journal.*

THE WESTERN INSTITUTION.

We are authorized to say, that 100 of the 400 dollars required to purchase the institution referred to, in a late number of our paper, will be furnished in Providence, R. I., provided the rest shall be subscribed by the first of August. As the object is one of great importance, we hope the requisite means will be furnished at once.

WORCESTER ASSOCIATION.

The Worcester Association will meet in Marlboro', on Wednesday, 19th inst, at 9 o'clock, A. M. A. Hill, *Scribe.*

TEACHERS' SOCIAL UNION.

There will be a meeting of this Association at the Vestry of the Rev. Dr. Lowell's Church, on Monday evening, July 17, at 7 1-2 o'clock.

Question: Scriptural conversion—in what does it consist, of whom is it required? what is its value, and by what means may it be effected?

David Paige, *Sec'y.*

OBITUARIES.

JOHN ABBOTT ESQ.

Died, in Andover, Mass. on the 2d inst. John Abbott, Esq. formerly of Brunswick, aged 84 years.

Mr. Abbott will be most favorably remembered in this State, for his long and useful services as an officer of Bowdoin College. He was the first Professor of Languages in that Institution, which office he held until 1816. Afterwards, for a number of years, he was the Treasurer of the College until 1829, when he resigned that office, and has since resided mostly in Massachusetts. His standing and capacity as a scholar and a teacher were highly respectable. In conducting the financial affairs of the College, in the location of the lands granted to the Institution by the Commonwealth, and in the investment of the College funds, his judicious and untiring exertions were uniformly acknowledged by his associates.

Mr. Abbott graduated at Harvard College in 1784, in the class with Judge Mellen and President Webber. In the class preceding him, were Harrison Gray Otis and Ambrose Spencer, both of whom survive. In earlier life, while quite a lad, he accompanied his father, who was a Captain in the Massachusetts Militia, to the campaign of 1777 in New York, and had his choice, when an engagement with Burgoyne at Stillwater was expected, to take his place in the line or to retire to the rear with the baggage. He chose the more-hazardous post, and thus had the honor to stand with his musket, in the ranks, at the surrender of Burgoyne on the field of Saratoga.

Mr. Abbott was a worthy specimen of the early New England virtues, and well sustained the credit of his venerable name. He was an intelligent and effective patron of the agricultural interests of this State, and always distinguished for his courtesy and benevolence.—In the public trusts which he held, every duty was punctually discharged. To the College, in particular, he was a most assiduous friend, and his pupils and patrons will owe to him the tribute of a most faithful remembrance. He died in his native town, at the residence of his brother.—*Portland Advertiser.*

HON. JOHN HOLMES.

We quote the following notice of the late Mr. Holmes from the Portland Advertiser, and Portland American.

Death of the Hon. John Holmes.—We are pained to announce the death of the Hon. John Holmes, late District Attorney of the United States, and long distinguished in other important public stations. He died in this city yesterday afternoon, after a wasting sickness of several months. Mr. Holmes was of Massachusetts origin, having been born on Cape Cod; but while quite a young man he settled in this State. While yet in early life he was a member of the Massachusetts Legislature for several years, and then rapidly rose to distinction by his eloquence, his playful and occasionally rough wit, and his superior powers of debate. When Maine became a State, he was a member of the Convention to form the Constitution, and acted as Chairman of the Committee to draft it.

In 1821 he was appointed by the United States Government as one of the American Commissioners to settle the eastern boundary line under the treaty of Ghent.

Mr. Holmes was the Representative to Congress from York District for several terms—was the first U. S. senator sent from Maine after the separation—was a member of that body about twelve years, and was afterwards a member of our State Legislature one or two sessions. He was appointed United States District Attorney for Maine by General Harrison, which office he held at the time of his death.

Mr. Holmes has been a member of the bar over forty years, and has ever enjoyed an elevated and enviable reputation in his profession. For some years past, Mr. Holmes has resided in Thomaston. He came to this city about a month since, in somewhat improved health, as his friends hoped, but has gradually sunk under the power of disease. He was a member of the orthodox church, and had recently completed his seventieth year.

MR. J. AMORY APPLETON.

The following obituary notice of an interesting and meritorious young man appeared in the Boston Courier, of the 4th inst. and is republished here by request.

Died, on Thursday, June 29th, J. Amory Appleton, eldest son of William Appleton of this city, aged 24 years.

There are many circumstances connected with the death of him, whose loss we mourn, which render it an event of peculiar affliction; peculiar even among the severest of those trials which the wisdom of our heavenly Father ordains to the children of his care.

One who has filled in a short, but bright existence, all the various relations of life, has been taken from us. And nobly, beautifully has he filled them. As a son, as a brother, as a husband, a father, and with what deep feeling can I add, as a friend in each, in all, how devotedly, how conscientiously has he sustained himself.

The earnest fervent affection borne towards him by all those with whom he was connected by any of those tender ties, and the deep affliction with which a sense of their loss has now overwhelmed them, speaks in language more eloquent than the most powerful pen could indite, of the high esteem and respect which a life so spotless had awakened in their hearts.

The community amid which our friend has moved, had early regarded him and watched his progress, with those feelings of cordial approbation and confidence, which can only be accorded to him, in whom untarnished morality has already ripened into active virtue. By his seniors he was respected and beloved. Among those of his own age to whom he was known, his character was often alluded to with those expressions of approbation which strict uprightness of purpose and action is so well calculated to inspire; and by those with whom he held no personal acquaintance; his name was often uttered in tones of praise, which could be deservedly bestowed on but few beside.

The simple native beauty of his character, strongly marked by untiring perseverance, warm attachment, and disinterested friendship; unpretending, yet energetic in all his actions, possessed of business talent of no ordinary cast, and amiable and kind in all his feelings, his was indeed one of those pure spirits which all delight to honor, for whom the temptations of youth and prosperity held no allurements, but which moved tranquilly on, in the path of duty, more happy in retirement, grateful for the joys of the present, and hopeful for the future.

But a few short months since, and a kind Providence had favored his lot with every earthly blessing. Happy in his new home and his domestic ties, prosperous in his undertakings, and buoyant under the full realization of his fondest hopes, life seemed to have opened upon him without a cloud to dim the passing moment or cast a shadow over his future years.

But soon, soon, it came; and disease, at first slight and unalarming in its appearance, gave warning of the approaching trial. In the hope, fully countenanced by his friends, so feeble were the tokens to be detected of the yet unformed disease, that a few months residence in one of the Islands of the South, removed from the deleterious influences of our changeful spring, and inhaling that healing and balmy atmosphere, by which the sinking invalid has so often been resuscitated, might remove all traces of his complaint, he took passage in the month of January last for Savannah. He there passed several weeks without any appreciable alteration in his symptoms. Still, however, the hidden destroyer was working its ravages, unchecked, and unmitigated, and suddenly he was attacked by an alarming and painful accession of his disease, now fully developed.

As soon as the severity of this attack had in some measure abated, he sailed for Charleston, S. C., intending to proceed thence on his homeward journey by land. But this his increasing feebleness would not permit, and accompanied by those, whose tender and watchful affection is unfailing, he again embarked and reached his home on the morning of the 17th. But neither medical skill nor the endearing assiduous attentions of devoted friends, could save him; and he has now left them to mourn in anguish of spirit for their bereavement.

But it is impossible for the friends of such as he, whose soul in tranquil and peaceful trust has now winged its flight to the world of spirits, to mourn as those without hope.

During frequent conversations with the departed under circumstances which served to call forth the secret convictions of his heart, the settled maturity of his religious sentiments became known to me. His firm and unwavering faith in the records of the gospel giving rise to a faith manly, yet undoubting, together with an entire reliance on the ever living presence and guardianship of an overruling Providence, these had become his governing principles of action; and most truly can the writer of his sketch affirm, that during the experience afforded by a school acquaintance of younger days, and as a friend of riper years, never has he seen, in that character on which he now so much loves to dwell, any single trait which was other than exalted, or which he would have had exchanged for one of more unexceptionable brightness.

Short as was his life, it has left a record on our hearts, which it needs no added eulogy to impress there forever. He has gone in his youth, while all was bright and beautiful around and before him, and yet he has died in peaceful trust, without a wish that it should be otherwise, cheered by the holiest hopes and in the glad assurance that in that other world to which he was hastening, he should joyfully greet those whom he has loved in this.

HENRY R. CLEVELAND ESQ.

In St. Louis, Mo. 12th inst. Henry R. Cleveland, Esq. of Boston, aged 34. He was an elegant and graceful writer, and our periodical literature is indebted to him for various contributions of much excellence both of style and thought. He published in Sparks's American Biography a well written life of Henry Hudson. He was the editor of an approved and popular edition of Sallust, and the author of a little volume on classical studies, full of excellent suggestions on this important topic, and written in a flowing, easy and scholar-like style. He was a good Latin scholar—a very good one; according to our standard—and was as well acquainted with Greek as most of our scholars. He was familiar with the languages of modern Europe, and was making daily progress in their literatures. Of late years much of his time and thoughts had been given to preparation for a work of literary history, to which, had his life been spared, many of the best years of his manhood would probably have been devoted.—*Salem Gazette.*

MISS HELEN L. CUNNINGHAM.

Affecting Circumstance.—One of the most touching incidents, that has fallen under our lot to notice for many years, occurred in our harbor on Saturday morning. Miss Helen L. Cunningham, endeared to all by her mildness and affection, the only daughter of Mr. Andrew Cunningham, the delight of her family, and of all who knew her, died at the mouth of our harbor, on board the brig Harbinger, on her return from Fayal. About nine weeks have elapsed since this vessel left our port with the hope that a sea-voyage might possibly recruit the fair invalid; but alas; the hope was futile. The disease had advanced too far. Death had set his seal on the innocent sufferer; and when it was found there was no hope, the dear spirit sighed for home. Friends hoped, the vessel sped, and just as the dearest wish of her heart was to be gratified, and as she came in sight of the long and anxiously-looked for haven, her guileless spirit fled away we trust, to that blessed spot where sorrow and mourning are unknown, where all is peace, and happiness, and joy everlasting.

The funeral took place on Sunday, 9th inst.—The prayer by Rev. Dr. Lowell, was deeply affecting and consolatory. The thoughts of the afflicted relations were directed thereby to the happy exchange which the fair sufferer had made, and to the purity and peace of the Heaven to which her innocent spirit had fled; and they were cheered and comforted.

Miss Cunningham was aged only fifteen years and five months, being thus cut off prematurely in the flower of her youth, when the bud of promise was just bursting into bloom. Truely when the young die, the gap seems wide, and deep, and fearful.—*Evening Bulletin.*

GENERAL INTELLIGENCE.

STEAM SHIP COLUMBIA.

By intelligence received in this city, by express from Portland, on Sunday last, we learn that the Steamship Columbia, which sailed from this port on the 1st inst. ran upon Black Ledge, near Seal Island, on the S. W. coast of Nova Scotia, on Monday P. M. She was moving at the rate of ten knots an hour, and was driven five feet out of water. She had not gone to pieces, at the time the messenger who brought the intelligence left; but it was considered morally certain she would. She was reported to have had 180 persons on board, only one of whom was missing. Passengers luggage, freight, &c. all landed safely on Seal Island, where they were waiting for a steamer which had been sent for from Halifax. Among the various letters written we copy the following from Lieut Parsons, to Mr. Gordon, Postmaster of this city. It was dated Seal Island, July 4th, and was as follows.

'The Columbia sailed from Boston at 2 P. M. July 1, with the mails for Halifax and England, ninety passengers and a crew of 80 men, in all about 170 persons. On Sunday, at a quarter past one P. M., while steaming at the rate of ten knots, grounded and heeled to port, with her bow high up and stern in deep water, having quarter less five abaft; observed splinters from false keel and fore-foot alongside, and fired alarm guns, which were answered. At four P. M. a boat with the master of Seal Island light came alongside. He informed us that the Columbia lay on Black Ledge Reef, within a mile and a quarter of Seal Island. At this time the fog was dense and the wind moderate from S. S. E.

'As the tide fell, pointed rocks of a sugar-loaf form, were seen, covered to the depth of ten feet, and less than that distance from the bow. The ship lay on an inclined plane of smooth rock, from her paddles forward, while her stern was in deeper water, and as she strained heavily, it was judged best to land the lady passengers, about twenty, who up to this time had displayed wonderful fortitude and self-possession, which did not desert them when placed under the protection of a perfect stranger, the master of Seal Island light, to land on a small rocky and rugged island, inhabited by only two families. And well Mr. Hitchins, the master of the light, fulfilled that trust. His great kindness to them and his efficient services to us cannot be too highly estimated.

'At high tide, having lightened the ship by discharging coal, anchors, chains, &c., tried the only engine that would work, and hove on our stern anchor But although she rolled heavily on her bed, she did not start an inch. At five A. M, judging from the distressed situation of the ship and the falling tides, that our chance of saving her was small, landed the mails on Sea Island.

'The lady passengers were very kindly but poorly accommodated, with the distressing want of water, added to their numerous discomforts, all of which were borne with cheerfulness and resignation.

'I should observe that the boat run ashore while under charge of the well-tried pilot, Capt. Stairs, and that the cool, seamanlike conduct of Captain Shannon, with his officers and crew, and their indefatigable and never flagging exertions, won my admiration, and that of all the passengers. The latter labored with much zeal, I fear in vain, to save the Steamer, but in my opinion she will only be taken by pieces from her present dangerous position. We were enabled, yesterday, to send the intelligence to Halifax, and expect the steamer Margaret here to-morrow night. This is written in much confusion, which will account for its hurried and imperfect statement.

Very truly yours,
G. S. PARSONS,' &c.

P. S. By the latest information we learn, that the Columbia has become an entire wreck, and is totally lost.

Boston and Worcester Railroad Completed.—The Report of the Directors of the Boston and Worcester Rail Road, presented at the late annual meeting of the Stockholders, announces the near completion of the second track of that road, and of the ample buildings for the accommodation of freight and other purposes at the several stations. The report gives a description of the several works, and a statement of the cost, under several distinct general heads. The whole expenditure to the date of the report, was $2,885,374 15, to meet which a capital has been already paid in, of $2,700,000, and this amount will probably be increased by the creation of 2,000 additional shares, making a capital of $2,900,000. Of this amount, over $500,000, in addition to the amount given by the South Cove Corporation, have been expended for land, depot buildings, tools and fixed machinery in Boston, including about ten acres of land. About an equal amount has been expended for land and buildings out of Boston, land for the track, engines and cars; and $1,680,000 for the road itself, including the two tracks, the branches, sidelings, bank walls, bridges, and every expense immediately connected with the road itself.

The two tracks of the road being now completed, it is in readiness for any increase of business, by the multiplication of passenger or freight trains, which the growing prosperity or increased population of the country may require. The business of the last six months has been comparatively dull, and subjected to some extraordinary expenses from the severity of the winter and other causes, yet the road has paid a dividend of three per cent. on its capital of $2,700,000; a capital covering a provision not limited to the present necessities, but adapted to the anticipated future wants of the road, when its business shall be much increased. —*Daily Advertiser.*

True Sayings.—On the last page of the Register of the 24th ult. we published a short article which we cut from an exchange paper, and gave it the title 'true sayings,' at the same time expressing the wish to know their source. We have since received the following notice.

To the Editors of the Christian Register.

Gentlemen,—The sentences you lately published under the title 'true sayings' are in 'Lacon, by C. C. Colton,' pages 141, 142 and 145;—a work abounding in many as sententious and as 'true,' as you are doubtless aware. Your desire to know their source, has led me to write this.

Respectfully yours, J. H. J.

FOREIGN.

The Sandwich Islands.—The official paper at the seat of Government, publishes the following despatch from the British Minister at Washington to the Secretary of State, announcing that the occupation of the Sandwich Islands by the officer commanding the ship of war Carysfort, was entirely unauthorized by the British Government, and that it is the intention of the Government to adhere to the determination before expressed, of acknowledging the independence of these Islands.—*Daily Advertiser.*

Washington, June 25, 1843.

Sir—Her Majesty's Government, previously to the departure from England, of the last steam packet, had already received information, though not officially, of the provisional occupation of the Sandwich Islands, in the name of Great Britain, by the officer commanding her Majesty's ship the 'Carysfort.'

I am directed by the Earl of Aberdeen to state to you, for the information of the Government of the United States, that the occupation of the Sandwich Islands was an act entirely unauthorized by Her Majesty's Government; and that, with the least practicable delay, due inquiry will be made into the proceedings which led to it.

The British Government had already announced to certain Commissioners, who arrived in Great Britain in March last, on the part of the King of the Sandwich Islands, that Her Majesty had determined to recognize the independence of those islands under their present Chief.

To that determination Her Majesty's Government intends to adhere. At the same time, however, it is right that it should be understood that the British Government equally intend to engage, and if necessary to compel, the Chief of the Sandwich Islands to redress whatever acts of injustice may have been committed against British subjects by that Chief, or by his ministers or agents, either arbitrarily, or under the false color of lawful proceedings.

Instructions which, during the past year, were addressed by Her Majesty's Government to the British Consul residing in the Sandwich Islands, and to the Naval officers employed on the Pacific station, enjoined those officers to treat, upon all occasions, the native rulers of the Sandwich Islands with forbearance and courtesy; and, while affording due and efficient protection to agrieved British subjects, to avoid interfering harshly or unnecessarily with the laws and customs of the native government.

It has been the desire of the British Government, regulating the intercourse of its public servants with the native authorities of the Sandwich Islands, rather to strengthen those authorities, and to give them a sense of their own independence, by leaving the administration of justice in their own hands, than to make them feel their dependence upon foreign Powers by the exercise of unnecessary interference. It has not been the purpose of Her Majesty's Government to seek to establish a paramount influence in those islands for Great Britain at the expense of that enjoined by other powers.—All that has appeared requisite to Her Majesty's Government has been, that other powers should not exercise there a greater influence than that possessed by Great Britain.

I avail myself of this occasion to renew to you the assurance of my distinguished consideration.

(Signed) H. S. FOX.

Hon. Abel P. Upshur, &c. &c. &c.

MARRIAGES.

In this city, by Rev Mr. Gray, Benjamin Bangs Smith, Esq of Orleans, to Miss Laura C. Nichols, of Boston; Mr. Alexander D McKenzie, to Miss Oliva Dole.

On Thursday morning, 6th inst. by Rev Mr. Barrett, Mr. John Warren, to Miss Anna C. daughter of Robert M. Barnard, Esq. Mr. Josiah Ashton, to Miss Julia Ann Johnson; Mr Benjamin Seaver, of Boston, to Miss Susan Dill, of Eastham, Ms.

In this city, Abiel Lovejoy, Esq of Milford, N. H. to Miss Emily Wheeler.

On Monday morning, by Rev Mr. Huntington, Mr. John Mack, to Miss Jane Marshall.

In Medfield, on Sunday evening, by Rev Mr. Robinson, Mr. Wm. P. Hewins, to Miss Laura Harmstad.

In Cabotville, July 1, Mr. M. Henry Foster, of Boston, to Miss Martha A. Marsh, of C.

In Brooklyn, N. Y. 5th inst, Houghton C. Walker, Esq. of Belvidere, Ill. to Miss Emeline Augusta, eldest daughter of N. B. Frost, Esq. of Brooklyn.

DEATHS.

In this city, 6th inst, Miss Sarah Edes, 80; on Friday last, Capt Nathaniel Colesworthy, printer, 41.

9th inst, Mrs Eunice, wife of Samuel Howe, of Dorchester.

In Roxbury, on Friday evening, 7th inst. Mr. Edward Phillips Gragg, son of Mr. Oliver Gragg, 32.

On Sunday morning last, at his residence in Cambridgeport, Washington Allston, in the 64th year of his age.

In Charlestown, 8th inst, Mr Isaac Allen, 44.

In Dedham, 6th inst, Mr. Abner Guild, 71.

MEDFORD BOARDING SCHOOL FOR BOYS.

THIS INSTITUTION is situated a few rods from the village of Medford, five miles from Boston, and three and a half from Harvard University. The buildings and grounds are spacious, and adapted in all respects to the purpose for which they are designed. No pains will be spared to render the pupils thorough proficients in all the studies which are necessary to fit them for active life or a collegiate course, and the utmost attention will be paid to their health, manners, and moral character. The Academical year is divided into Four Terms, the first of which begins on the 7th of June. Further particulars made known on application to the Principal. JOHN Q. DAY.

July 15.

YOUNG LADIES' SEMINARY,

IN CHARLESTOWN, MASS.

Dr. C. SOULE CARTEE, Principal.

THE FALL TERM will begin on Monday, the 4th day of September next.

The course of instruction is *systematic* and *thorough*, embracing all branches usually taught in Female Seminaries. The pupils from abroad board in the family of the Principal, and are under the united supervision of himself and lady. Every attention, calculated to promote their health and happiness, and the due development of their intellectual, moral and physical powers, will be carefully bestowed.

Terms—For instruction in English and Classical studies, with board and washing, $50 per quarter. The ornamental branches are taught by accomplished Professors, and, being optional, are made an extra charge.

For more particular information, please apply to the Principal.

References—Rev. Geo. E. Ellis, Rev. P. H. Greenleaf, Dr. A. R. Thompson of Charlestown; Geo. B. Emerson, Esq., George S. Hillard, Esq., Rev. Dr. Vinton, Rev. Jas. Coolidge of Boston; President Wayland of Brown University; Rev. F. A. Farley of Brooklyn, N. Y.; President Sears of Newton; Rev. C. A. Farley of Eastport, Me.; John Sergeant of Philadelphia. j15

NATURE AND INFLUENCE OF WAR.—Rev. Mr Peabody's Address before the American Peace Society—for sale at SIMPKINS'S, 21 Tremont Row. j15

MANESCA'S FRENCH COURSE—An Oral System of Teaching Living Languages; illustrated by a practical course of lessons in the French, through the medium of the English, by Jean Manesca, fourth edition, revised, for sale at SIMPKINS'S, 21 Tremont Row. j15

FENELON ON THE EDUCATION of Daughters—A Treatise on the Education of Daughters, translated from the French of Fenelon—second edition—for sale by WM. CROSBY & CO, 118 Washington st. j15

FENELON'S WRITINGS—Thoughts on Spiritual Subjects, translated from the writings of Fenelon, with a fine engraved likeness of the author, from an original picture by Vivian.

'This little volume, as its title purports, is a compilation of some of the choicest pieces from the pen of this eminent divine.'—*Ch. Watchman.*

'His writings are full of the genuine spirit of Christ. The holiest may read them with profit and delight. The typographical dress of the present volume is beautiful and befitting its contents.'—*Zion's Herald.*

'Those who have read a previous volume by Mrs Follen, of translations from the same author, will be glad of this; for they both open a deep mine of religious thought, and a perpetual fountain from which they may refresh and strengthen their devotional feelings.'—*Ch. Register.*

Also, SELECTIONS from the Writings of Fenelon, with a Memoir of his Life, by Mrs. Follen. Fourth edition, with introductory remarks, by W. E. Channing, D. D. Published and for sale at SIMPKINS'S, 21 Tremont Row. j15

BURNAP'S LECTURES to Young Men—Lectures to Young Men on the cultivation of the mind, the formation of character and the conduct of life, by George W. Burnap, author of Lectures on the Sphere and Duties of woman, second edition—fresh supply just received by W. CROSBY & CO, 118 Washington st. j15

GREENWOOD'S SERMONS of Consolation—Sermons of Consolation, by F. W. P. Greenwood, D. D., Minister of King's Chapel. Fresh supply received by W. CROSBY & CO, No 118 Washington st. j15

DEVOTIONS OF THE DEAF AND DUMB. A paraphrase of the Lord's Prayer, with an introduction on the nature of Prayer; written and printed by some of the elder pupils in the West of England Institution for the Deaf and Dumb. Published by W. CROSBY & CO, 118 Washington st. j15

PROPOSALS

FOR PUBLISHING a Monthly Periodical, to be called THE CHILD'S FRIEND; designed for families and Sunday Schools; Conducted by Eliza L. Follen.

The plan of the 'Child's Friend' is similar to that of the 'Christian Teacher's Manual,' published in 1838. This work is intended to aid teachers and to be at the same time interesting and instructive to children. It aspires to become truly the Child's Friend, helping him to learn from all that is within and around him the wisdom and goodness of the Creator, that wrong doing produces discord and misery, that life is a continued school time, and that wisdom and virtue and the peace they bring are the true holydays of life. It would lead him to study the character and enter into the heart of Jesus till he grows into his likeness and blesses him as the Savior of his soul.

Our views upon methods of instruction are best explained by a quotation from the preface to the work above referred to. 'In our remarks on the method of religious instruction, we shall be guided by the general principle that every plan of education is good and true, only so far as it is founded on human nature; that accordingly the first duty of a religious instructor is to study the nature of childhood. We wish to show the truth and the importance of the idea that childhood besides it being a preparation for future stages of life has an importance of its own as well as every other period of human existence. The peculiarity of infant nature is evident in every action of the child, in its feelings, thoughts and expressions; and every plan of education must fail if it be not adapted to this peculiar character of childhood. We therefore wish to impress all those who undertake the guidance of the infant mind with a sincere and tender regard for the sacred rights of infant nature, according to the words and example of Him, who said 'Suffer little children to come unto me and forbid them not; for of such is the kingdom of heaven.' In stating what materials we shall use in this little work, we must again quote from the same authority. 'We shall select our subjects from the word and the works of God. We shall recur to the real world and that of fiction, for such topics as seem to be best adapted to lead the minds of children to the knowledge and love of the universal Father.'

The 'Child's Friend' will be published on the 1st of every Month, commencing in October next, each No. to contain 36 pages, 12 mo., printed on fine paper and good type, making 2 vols. a year, with Title Page and Index, of 220 pages each.

Terms—One Dollar and Fifty Cents Per Annum, payable in advance, or 4 copies to one address for Five Dollars.

Clergymen, Superintendants of Sunday Schools and all others interested in the subject of Education, are respectfully requested to render such aid as may be in their power to promote the circulation of the work.

Subscriptions Received by WILLIAM CROSBY & CO., No 118 Washington street. j8

A CARD TO INVALIDS.

SILAS DURKEE, M. D., Member of the Massachusetts Medical Society, and of the Boston Medical Association, has taken the large and convenient house No. 26 Howard street, Boston, and fitted it up as a PRIVATE HOSPITAL for INVALIDS.

In important and difficult cases, the services of the most skilful and experienced physicians in the city will be had in consultation: and patients who place themselves under the care of Dr. D., and who wish to avail themselves of the advantages of a private Hospital, may be assured that every effort will be made for their comfort and well being.

An apartment has been fitted up with apparatus for administering the *Iodine Bath and Sulphur Bath*, as they are now given at the principal hospitals of London and Paris. The effect of these baths upon the system is similar to that of the warm springs of Virginia, and the Iodine fountain of Saratoga, and they are often entirely efficacious in the cure of many complaints of long standing, which have resisted the ordinary modes of treatment.

☞ Ter

POETRY.

For the Register and Observer.

DR. CHANNING.

Oh sainted spirit ; could'st thou look
Down from thy bright abode of bliss ;
From worlds of light and life and love,
To hold a blest commune with this.

Or could'st thou of thy spirit grant
But a *small* portion to descend,
Oh, how our waiting souls would pant,
To breathe that spirit, Father—Friend.

Too few alas, like thee, could boast
Of powers allied to angels near ;
And few among the loved, the lost,
With more success have labored here.

But thou art gone, and *nations* mourn,
Yet not for *thee* their tears are shed,
But for *themselves*, for thou did'st burn,
The cause they loved, the truth, to spread.

Who now shall plead as thou hast plead,
Or who thy vacant place supply ?
Give to our souls the living bread,
That they may eat and never die.

Father above—to Thee we pray,
That when from earth Thou takest one,
A messenger of Thine, away,
We humbly say, ' thy will be done.'

And grant another may be found
In his lamented place to stand,
Who shall proclaim the joyful sound
Of hope and peace for guilty man.

And may the truths which he has taught,
Whom now on earth we see no more,
Be spread, till every clime be brought,
One God and *only one*, to adore.

Dorchester, 1843. M.

For the Register and Observer.

The following lines were written by a pupil at Westford Academy, and read at the close of the last term before the Committee, at their quarterly examination. The sentiment, if not the poetry, may be worthy a corner in the Register. H.

Why linger we here,
Still unwilling to go ;
Do'nt forget that though drear,
'Tis our lot while below !

To meet with kind friends,
To exchange the glad smile,
To repeat love's fond words,
Then to whisper, ' farewell.'

But though sad 'tis to part,
Perhaps never to meet,
Let Faith lift the heart
To God's mercy seat.

And when ages have passed,
And time's course shall have flown,
Accepted and blessed,
May we meet round the Throne.

Where our voices shall lift
The glad chorus of praise,
For the merciful gift
Of the ' Ancient of days.'

For the Register and Observer.

SONNET.

MORAL COURAGE.

Like the bright star which gilds the evening sky,
When its fair sisters all have veiled their light,
Pouring its radiance on the gazer's eye,
As gather round the deep'ning shades of night.
Is the high-hearted and heroic one,
Who treads the path of truth, and right, alone,
No bitter taunts of foes, with envious arts,
Though all his noblest efforts they deride,
Nor keener wounds of friends with trait'rous hearts,
Can turn him from his steady course aside ;
But still with onward steps and upward aim,
He barters not the truth for power, or fame,
And yet the brightest fame for him shall glow,
And twine its laurel wreath around his brow.

CELIA.

MISCELLANEOUS.

[From the Advocate.]

FOURTH OF JULY—THE DECLARATION OF INDEPENDENCE.

The sun never shone on a lovelier Southern village, than that of Woodville, and never did southern sun seem to shine more joyously, than on the fourth day of July, 1842.

All nature appeared, as if rejoicing, in the glad effulgence, and, every one seemed to wear a sunshiny countenance, and to have put on a holiday face, on this joyous Anniversary of American Independence, ' and all was merry as a marriage bell,' save one depressed and anxious family, the widow Worthington, and her two daughters, the elder of them just verging into beautiful and unprotected womanhood.

Mrs. Worthington, the widow of an American Officer, had been left by his unexpected death, in very straitened circumstances ; having no other dependence than her daily labor, as a teacher, for the support of her three fatherless children—a son and two daughters.

Oh, how she toiled on, at her daily task in her feeble health, unmurmuringly, unfalteringly, buoyed up by the cheering prospect of gaining a subsistence and education for her orphans—especially, for her boy—his father's image, the same noble bearing, magnanimous spirit, and generous nature, the same clustering raven locks, and dark eye, and intellectual brow. Oh, in her dreary widowhood, how sweet a solace, to mark each trait and feature, so vividly recalling him, her loved, her lost. And, would he not be, in his manhood, the prop of her age ? Her support and comfort ? Oh yes, and solace her declining years, even as he was blessing and delighting her now, in his promising boyhood. All these thoughts were the stimuli to goad on the poor widow, through her exhausting every-day toil of teaching, and, again, her nightly needle-work.

' How can I relax, how can I take rest, when he has a wish ungratified ; a want unsupplied, that these hands may administer unto him ? No ! No ! My poor boy, shall never, while this feeble body is capable of exertion, feel the mortification or the inconvenience of poverty. What had been his indulgences had his father lived ! Poor orphan boy ! Thy mother will try to be father, mother, and all to thee.'

After this manner, was her frequent soliloquy : and all this, though it served to keep the widow unrelaxingly at her task, not day after day, but year after year, yet failed of its object for the benefitting of that one so much beloved and idolized, whose slightest wish had become the law, to that devoted mother, and those loving sisters.

The widow, unconsciously, was sowing the seeds of selfishness ; and, is not selfishness, has it not ever been, the fruitful source of dissipation, especially of that species of dissipation called Intemperance ! Is it not because the sensualist loves his own gratification, his mere gratification of taste, better than the peace, or comfort, or health, or life, of any one, yea, than of even himself, that he continues in the indulgence of his peculiar appetite for strong drink, at the constant and known sacrifice of all these interests !

Oscar, as might have been expected, became selfish and exacting. He began to think his gratification must be ensured, no matter at what sacrifice. He had seen sacrifices constantly, and, as if only in right, freely made for his convenience or pleasure ; his mother's hard earnings, cheerfully expended for the gratification of his merest whim, so that, what was, at first, considered by him simply an indulgence, soon was thought to be his due, as a matter of course ; and his own superfine clothing, and his sister's coarse apparel, he failed to contrast, and his own robust figure, with his mother's attenuated form, he thought not to compare.

The widow and her daughters had, by dint of extra saving and exertion, for years, at length, been enabled to compass their great object, to furnish the means of fitting him out for college.

During his course there, instead of having their hopes for him all realized, his mother and sisters had been a good deal troubled, from time to time, with some rumors that had reached them, respecting certain irregularities, of which he had been culpable ; and they were quite mortified, that he had, at length, graduated without that distinction which they had anticipated, as his meed ; but it was not until his return home, and his domestication there, previous to entrance upon some profession or business, that the partial mother and kind sisters became apprised of the distressing truth that their loved and cherished one had indeed fallen into habits of the most degrading intemperance ; that he, looked forward to so long, as their joy and rejoicing, was even that revolting and disgusting thing, a drunkard.

Agonizing, indeed, was this horrible conviction, to loving and confiding hearts like theirs. Now, at length, the widow's hands fell down, and her crushed and wounded spirit seemed, as if fast sinking into the supineness and apathy of despair. To see him, once so beautiful and lofty, and, as she had thought, so pure and good—to see him, the disfigured and degraded thing, that he was, rudely flung, like some despised carcass, night after night, into the hitherto undefiled doors of her humble cottage, to hear those obscene and wicked words, proceeding from the once innocent lips that she had taught to lisp the prayer of infancy, and to name the honored name of father—of that father, the soul of honor and of purity. His son, this his son—this the one that she had toiled and prayed for—hoped for, and believed in—this imbecile, disgusting idiot—her prop, the protector of his orphan sisters ? Oh ! it was almost too much for nature, and, at times, it did seem almost too much for grace ; and, the poor widow's strength, and faith, and patience, had well nigh altogether failed, under this, ' unexpected, stroke, worse than of death.'

It was the Fourth of July, as we intimated in the opening of this sketch, and nature and human kind seem glad—but how can we be glad, asked each other, the widow and those two gentle girls. Oh sad, and sadder, e'er its close, will be this day to us ! Will he not, during its gay festivities, be tempted again and again to the wine cup ? There is no possible escape for him, amid the temptations of such a day. How little did the great and good Washington ever anticipate such wicked desecration of this once glorious day. Better had our country remained forever under Britain's most galling yoke, than her sons, on each anniversary of her political freedom, bound faster than ever, in the slavish chains of intemperance ; and he will be bound, soul and body bound, and brought home to us, the poor shackled slave. Oh ! it is too, too much.

' Brother did ask us, if we would like to go and hear the oration, Mother said, the girls and he said, there would even be ladies at the barbecue, to be given on the occasion, for it was to be conducted on Temperance principles—but you know how often he has deceived and mortified us, till, now we never like to go into public, at all, we would far rather, at any rate, stay at home and cheer and comfort you, dear mother ; indeed, we would, and, now you are no longer able to go through your accustomed duties in the school, said Emily, the elder, I have, pardon me, Dear mother, without your knowledge, gained the consent of your kind patrons, that I may be your assistant. They seemed to be even rejoiced at the proposition, saying, they felt fully satisfied of my entire competency, from the education which they knew I had received from you. Yes, from you, dearest mother, to whom we all owe, under Heaven, every thing good that we are. May be, yet, my poor brother may also be brought to feel and acknowledge his obligations to you, and reward them as he best can.

' Never ! never ! said the now despairing mother, there are no manacles like those that enslave the poor Inebriate. A mother's tears cannot relax their hold—a mother's prayers cannot wear them away.'

Say not so, dear mother, said Louisa, the younger, is not that grace of God in which you trust, and have so long trusted, all sufficient for any thing ? You know, too, accounts have been lately brought us, of some wondrous reform going on in other places, among inebriates of longer standing, than is my poor brother. They say, there are bands of noble minded men who are linked together, for mutual safety and defence, who pledge themselves, as gentlemen, never to ' touch, taste, or handle more, the unclean thing.' Now, you know how much, notwithstanding all, he yet thinks of his honor, as a gentleman. They say, too, that there seems to be some mysterious virtue attached to this pledge, for that men who have been in the last stage of drunkenness, and have been known to violate every other pledge or promise against intemperance, have yet, faithfully adhered to this, to the effectual salvation of themselves and families. Now, if dear brother could only be induced to take this blessed pledge—and, who knows but he may, if these good Washingtonians come here, also ! Yes, mother, I can't help hoping for better days, yet, for my poor brother, and thereby for all of us.

No ! No ! my child, after all his promises to me, by his father's name and memory, by his unprotected sisters, by my grey hairs ; if all these, he has so often set at nought, what folly to speak of the power of any other pledge. It is natural for young hearts, like yours, to hope on, hope ever, but alas ! hope is long since dead within me, and my grey hairs must go down with sorrow to the grave.'

The daughter's voice of comfort was silent, they felt how vain were human comfortings---and they could only lift up their hearts in prayer, that ' the better comfortings' of God's Holy Spirit might descend, ' with healings in his wings.' The day wore heavily away, the sounds of merriment without, seeming, as if even by contrast, to heighten the sadness of the hearts within. The evening shades drew on, and, with them, their spirits' deeper gloom, for a more than usual soul-harrowing scene, they were fearfully anticipating, soon, to be called upon to witness.

Hark ! said the alarmed mother, as the night had still farther advanced, surely, I hear his footstep---oh, dreaded footstep !--- once welcomed, as the sweet sound of music to mine ear. Precursor now, of what exceeding anguish. Would, oh would, that I could close mine ears and eyes forever, to all, all on earth. How sweet were the grave of forgetfulness ! Oh, when, when, shall the weary be at rest ? But, oh, how ungrateful for the blessings I have left ! How selfish, how unkind, to my lovely, gentle girls ! Yes, for their sakes, and, for His sake who for my sins led a life of suffering, and sorrow here, I will strive against this grief. I will nerve myself to buffet another threat'ning wave of this approaching trouble.

' My poor girls, you must retire, and leave me to soothe and manage him, as I best understand. Fear not, God will be my very present help.

' No, mother, we have always, you know, obeyed you in this before, but this evening, you are not equal to it, unsupported : it must be our province, nay, our privilege and bounden duty, to abide with you, and share this trouble together ; and the Lord will be with us to sustain and strengthen.—Have we not the promises?—but, my brother !

And here entered Oscar—to their delighted surprise unsupported, on his own feet, and, a second look had assured them, also, in his right mind, only a little *excited*, they thought.

' Well mother, well sisters, what you have missed ! Never was such a day ! Why, the first of all the fourths, the day for which all these days are kept, I don't think could have been better ; to *me*, I know not half so good—never did the sun shine so brightly, nor the drums beat so merrily, nor the fifes play so cherily,—and, surely, never was there such an oration. It was so new—nothing like the stale old affairs that we commonly have cooked up for the occasion—there were some views introduced in it, my good mama, that would have suited you to a T, at all events, they suited me tetotally. What would you say if it had made me a Tetotailer.

Oscar, dear son, you do run on so—we can't keep up with you, neither in sound nor in sense. If a Tetotaller—my dear son, means any thing excellent or praiseworthy you know, we care not how soon you are made one---oh, my son.

Now, mother, a little edging on to the old affair of a lecture, by that prophetic, ' Oh !' well, I know, all this is but my too well merited due, for many's the sad, anxious hour I have given you, dear mother, and sweet sisters, but ' begone dull care ! This world was not made for sighing.' Oh ! I feel like capering ! But, mother and sisters, as you did'nt hear that capital Oration, nor partake of our Cold-water Barbecue',—

' Exhilarating-wine barbecue, Oscar, rather, call it, but never mind, go on !'

Well, I was just going to ask you to do me a little favor---and odd request, a crazy notion, you'll think ; but never mind, may be, you'll find ' method in my madness,' yet before you're through, but I do want you, just to oblige me, or if only to refresh your patriotism, to give careful perusal to this Declaration of Independence that I now hold in my hand, this good Fourth day of July.

Read that musty old declaration ! Why Oscar, who ever heard of such a whim ! We almost know it by heart !

Well, whether you do, or not, you will oblige me. I know its a notion of mine, but, yet, a small matter that you can't refuse.

' Well, Oscar, to oblige you---and, the mother to humor, as she had so often been compelled to do, the whim of her excited, wayward child, held out her hand for the proffered paper.

A nice observer would have noticed Oscar's hand tremble, as he handed the paper to his mother, and might have seen his eye moisten, and his color change, but all this might have been very likely just set down to the influence of the wine he had drank at the dinner ; but that mother, why trembles her hand, why moistens her eye, why changes her countenance? Why, rushes she anon into the extended arms of that well beloved son? She had but glanced at that paper, and, yet seen, with her glad and astonished eyes, that it was the Washingtonian Temperance-pledge, signed---Oscar Worthington.

Yes, mother, said Oscar, after they had talked it all over, and he had made all so happy with his firm resolves, in the strength of God alone. Yes mother ! that is my declaration of Independence, on this good and even memorable Fourth day of July, 1842. I have burst, at length, the slavish shackles of Intemperance, and thank God, am no longer under the dominion of the tyrant Alcohol. M. M.

Columbia, S. C., July, 1843.

NEW DISCOVERIES REGARDING SHAKSPEARE.

The council of the Shakspeare Society have just had put into their hands some new and important documents relating to our great dramatist and his family. They commence in the middle of the sixteenth century, and come down to the death of the poet, and they show most decisively that John Shakspeare, the father, could not write his name. This point, some of our readers may be aware, has been disputed of late years, but the fact is now decisively established by several original warrants for the caption of debtors, granted by John Shakspeare, as ' justice of the peace and bailiff of Stratford-upon-Avon,' subscribed with a cross, and witnessed to be ' the mark' of John Shakspeare. At a subsequent period, when he fell into difficulties, a similar warrant was granted by the then bailiff against John Shakspeare himself:—This last document bears date in 1577. Malone conjectured that the branch of the family of Shakspeare, which settled at Stratford, came from Snitterfield, and this point is now, we understand, fully confirmed. Shakspeare's mother also possessed some property in Snitterfield, which she and her husband sold in 1579, to Robert Webbe. With regard to the papers which relate to their son, among others there is one dated in 1597, which consists of an account taken of the quantity of malt in the different wards of Stratford, which shows that ' William Shakspeare, of Chapel-street Ward,' had ten quarters in his possession, probably raised on his own land and malted on his own premises. Then, of a latter date there are several documents which refer to the purchase of the tithes of Stratford by Shakspeare, and his petition (with others) to Lord Ellesmere on the subject. The quantity of land Shakspeare held in the fields of Old Stratford and Welcombe is precisely ascertained, and the mistakes hitherto committed on the subject are corrected. A few of the papers are of a date posterior to the death of the poet, and refer to members of his family ; all have been sent up to London very recently from Warwickshire, for the use of the Shakspeare Society, and they have been placed in the hands of Sir F. Madden and Mr. Bruce, who have undertaken to superintend the accurate printing of them, and of all the other documents connected with the life of Shakspeare.—*Chronicle.*

MEETING FOR THE RELIEF OF FALL RIVER.

According to the previous notice given by the Mayor, a meeting of the citizens of Boston was held in Faneuil Hall on Saturday morning, at ten o'clock, to take measures for the immediate relief of the sufferers by the recent conflagration at Fall River.

The Hon. Martin Brimmer, Mayor of the city, was chosen Chairman of the meeting—and William Hayden was appointed Secretary.

The Mayor stated, in brief, but very feeling and impressive terms, the actual suffering which existed among our neighbors and brethren of Fall River, and the necessity that relief should be extended to them—and that the relief should be prompt and efficient. He then read the circular which he had received from the Committee of the citizens of Fall River.

The Rev. Mr. Fowler of Fall River, was then introduced to the meeting. He gave an interesting account of the circumstances attending the appalling conflagration which had laid desolate the whole business portion of that town. He assured the meeting that the destruction and distress which prevailed there was sufficient to appal the stoutest heart ; and he earnestly invoked the aid of the people of Boston, in such shape as they might see fit to bestow it, to relieve the pressing necessities under which a large portion of the inhabitants of Fall River were now suffering.

William Lawrence, Esq. then offered the following preamble and resolutions, which were unanimously adopted :—

Whereas, The intelligence has been communicated to this meeting that on the second of July instant, a large part of the town of Fall River, in the county of Bristol, was destroyed by a conflagration, the ravages of which, in point of celerity and extent, are unparalleled in Massachusetts, and that by this calamnity, hundreds of our brethren are plunged into the deepest poverty, deprived at once of a shelter, food and clothing, and that their necessities invoke our sympathy, and call upon us, ' trumpet-tongued' for relief, it is, therefore,

Resolved, That it is the duty of the citizens of Boston, as this meeting believes it will be their pride and pleasure, to extend the hand of fellowship to their suffering brethren of Fall River, and to raise a contribution for their relief.

Resolved, That a committee be now raised to take such measures as they may deem expedient and proper for the collection of money, provisions and clothing, and the distribution of them among the sufferers by the late fire at Fall river.

On motion of Thos. B. Curtis, Esq., amended upon motion of George Darracott, Esq., it was voted that the committee shall consist of two citizens from each ward, with authority to add three from each ward to their number, if they deem it expedient.

The following gentlemen were then appointed the committee :—

1. Isaac Harris, Thomas Hudson.
5. John B. Tremere, J. Cullen Ayer.
3. Andrew Geyer, John Snelling.
4. Moses Grant, W. W. Stone.
5. Charles Leighton, Philip Greely, Jr.
6. Henry G. Rice, Henry Edwards.
7. S. Davis Leavens, S. A. Lawrence.
8. Benj. P. Richardson, T. J. Shelton.
6. Thomas C. Amory, John R. Bradlee.
10. Ezra Weston, Joseph Eustis.
11. William Willett, George Savage.
12. Eben Jackson, Alvan Simonds.

On motion of W. Lawrence, Esq., it was voted, that the money, as collected, shall be transmitted to the Mayor and Aldermen —and that the Mayor, as Chairman of the Committee, shall be agent to transmit all donations to our afflicted brethren of Fall River.

It was then voted, that the Secretary of this meeting be requested to act as the Secretary of the Committee.

MARTIN BRIMMER, *Chairman.*
WILLIAM HAYDEN, *Secretary.*

ELLIS'S HISTORY OF BUNKER HILL Battle—Sketches of Bunker Hill Battle and Monument, with illustrative documents, plans, &c., by Geo. E. Ellis, 18mo.
Just published by WM. CROSBY & CO, 118 Washington st. j17

CHILDREN'S SHOES of every style and quality, made of the best materials and with particular care—persons who may be in want of Children's Shoes, will do well to call before purchasing elsewhere, as they may depend of first rate article on reasonable prices, at T. H. BELL'S, 155 Washington st. m6

THE YOUNG MAIDEN, 4th Edition.—This day published the fourth edition of The Young Maiden, by A. B. Muzzey. Contents:—Female Influence and Education—Home—Society—Love—Single Life—Reasons for Marriage—Society of Young Men—First Love—Conduct during Engagement—Trials of Women, &c. &c.
Received and for sale by WM. CROSBY & CO., No. 118 Washington street. june 24

WILLIAM CROSBY & CO. have just published Little Stories for Little People, 18mo; the Sunday School Singing Book, being a collection of Hymns with appropriate Music, comprising also the Elements of Music, by Edward L. White; the Christian Patriarch, a Memoir of Deacon John Whitman, who died in 1842, at the advanced age of 107 years, by Rev. Jason Whitman, with a Portrait; Five Sermons by the late Rev. W. G. Swett, of Lynn, &c—for sale at No 118 Washington st. j3

GREENWOOD'S PSALMS AND HYMNS.

JENKS & PALMER have just published the thirty sixth edition of 'a Collection of Psalms and Hymns for Christian Worship,' by Rev. F. W. P. Greenwood.

This collection of Psalms and Hymns is universally approved, by all persons who have examined it; and has given great satisfaction where it has been used.

The following are some of the societies and towns in which the book is in use, viz.—King's Chapel, (Rev. F. W. P. Greenwood;) Hollis Street Society, (Rev. J. Pierpont;) Second Society (Rev. C. Robbins;) New South Society (Rev. A. Young;) Federal street Society (Rev. Dr. Channing;) Bulfinch St. Church (Rev. Frederick T. Gray;) Purchase street, (Rev. Mr Coolidge) Boston, Church of the Messiah New York (Rev. Dr. Dewey;) Cambridge, E. Cambridge, W. Cambridge, Cambridgeport, Roxbury, Milton, Dorchester, Marshfield, Watertown, Brookfield, Brighton, Chelsea, Lowell, Lexington, Weston, Newburyport, Sandwich, Sherburne, Uxbrige, Medfield, Lancaster, Chelmsford, Hingham, Cohasset, Ashby, Andover, Dover, Northboro', Cabotville, Ipswich, Bedford, Greenfield, Beverly, Dedham, Medford, Billerica, Waltham, Lynn, Brookline, Mass. Portsmouth, Walpole, N. H.—Portland, Hallowell, Augusta, Bangor, Castine, Me.—Hartford, Conn.—Syracuse, Rochester, N. Y.—Providence, Newport, R. I.; Brattleboro' Vt; Savannah, Geo.; Mobile, Al. Alton, Ill.—St. Louis, Mo.—Louisville, Ky.—and many other societies in New England and the Southern and Western States.

The book was enlarged upon publication of the sixteenth edition by the addition of about sixty Hymns. No further alterations or additions are contemplated. Societies and Clergymen are respectfully requested to examine this collection, and those wishing copies for that purpose will be supplied gratis, by applying to the Publishers, Boston, 131 Washington Street (up stairs.) April 1

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They also have every part of the work done at the above manufactory in the city, and under their own personal inspection, by experienced workmen only ; as they employ no apprentices.

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In order to secure a CASH BUSINESS, they would further say to their customers, that they will now sell at retail, where the cash accompanies the order, or is paid on delivery of the instrument from their shop, at *Twenty-Five per cent.* below their former ware-room prices ; while between cash down and credit they will make more difference than formerly.

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The subscribers hereby request all persons who may favor us with their orders, on the foregoing terms, to expose publicly every apparently intentional neglect or failure on our part to fulfil them to the very letter. And we further engage to pay, ourselves, all the necessary expense for giving publicity to each case of such neglect or failure, in at least one public newspaper—such as the dissatisfied party may select.

And in order to satisfy all who may wish to purchase of us, of our entire responsibility and correct business habits, we invite them to write us for reference, and we will give them such as may be required.

Thus throwing ourselves upon the public, we solicit their patronage. T GILBERT & CO
Boston, Feb. 3, 1843.

DENTAL SCIENCE —The present age is emphatically one of scientific research and improvements, and perhaps in point of value, for the alleviation of human suffering, none can exceed the discovery of DR. STOCKING, SURGEON DENTIST, in the anodyne, prepared by him, for the purpose of destroying the nerves of the teeth. To render this remedy effectual, it is only necessary to make one application of it; and in 24 hours the vitality of the nerve and lining membrane of the tooth will be completely destroyed, without producing the slightest pain or inconvenience; so that it can be immediately filled and made useful for many years, instead of being extracted as a troublesome and useless organ. Those caustics and cauterizing instruments commonly resorted to by Dentists, for the purpose of destroying the nerves of teeth, produce such excruciating pain for at least fifteen hours, that most persons are filled with horror at the thought of such an operation and shrink from it as from the pangs of death.—The diamond cement, which is also the invention of DR. S., is admirably adapted to such cases of defective teeth as will not admit of gold and other kinds of filling; the advantages of which are: it being at first soft, may be more perfectly introduced into the cavity, and then shaped like the original tooth. In a few hours it becomes hard like stone, and renders the tooth capable of doing its portion in the important process of mastication. Among the many thousand cases of painful teeth treated during the past year as above described, Dr. S. can say without fear of contradiction, that not more than one case out of a hundred has proved a failure. These are facts that may occasion surprise—yet in the truth of which the public may have the most implicit confidence. No instruments for extracting teeth that have ever been invented, can equal in perfect adaptation to every conceivable case, the full Parisian set used by Dr. S. Artificial teeth that never change their color, or become offensive, he will set on pivot or gold plate, from a single tooth to a full set, either with or without false gums. Particular and ESPECIAL attention will be given to filling teeth with the purest gold. Terms: Filling common sized cavities with gold, $1—for filling with cement and other filling 50 cts to $1—setting on pivot, from $1,50 to $3—whole upper set, from $20 to $75—extracting, 25 cts. All operations warranted. Office 266 Washington st, corner of Avon Place, Boston. feb 11

BOY'S SHOES—A fine assortment of Boy's Shoes, of every style and description and quality—for sale low. Also, a large stock of Boy's Slippers, at T. H. BELL'S, 155 Washington st., opposite the Old South Church. 3wis m6

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In this Institution Curvatures of the Spine are particularly attended to. A House in a healthy situation on Mt. Vernon is appropriated to this especial object, and is furnished with every variety of apparatus made use of for curing curvatures of spine and correcting the shape of the female figure. It is superintended by an experienced Matron, who has been over two years in the employ of the institution.

It probably is not generally known, but mothers should be informed that when the shoulders of their daughters grow out and they are one sided, or one hip is higher than the other, that these deformities are caused by curvature of the spine, and that the earlier they are attended to, the more easily they are corrected and symmetry restored.

Brass or Copper Corslets are never made use of in this Institution, and we think it our duty to say, that we look upon their use as unphilosophical—not at all calculated ever to effect a cure, and destructive to health, by paralyzing the muscles of the back, compressing the chest and all the abdominal organs ; consequently suppressing the regular and important functions of nature in the female sex.

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Nov. 26. 6m

THE CHRISTIAN PATRIARCH—A Memoir of Deacon John Whitman; who died at East Bridgewater, Mass. July, 1842, at the advanced age of one hundred and seven years and three mos., with a Portrait, by Rev. Jason Whitman, pastor of the second Unitarian Society, Portland, Me.
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DANIEL KIMBALL.
East Needham, April 29, 1843. 4t

NEW BOOKS—The False Heir, by James—The Lost Ship or the Atlantic Steamer; The Home, or Family Cares and Family Joys, by Miss Bremer; Strife and Peace, by Miss Bremer; The Days of Queen Mary, 25 cents; No Sense like Common Sense, by Mary Howitt; The Haunted Merchant, 18 3-4 cts., &c. &c.—for sale by WM. CROSBY & CO, 118 Washington st. j10

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THE next Term of this Institution will commence Tuesday, May 30. Tuition in English, $4.—Languages $4,50 per term. Students can be accommodated in the family of the Preceptor for $27 per term. This charge includes Board, Tuition, Washing, &c. It is the endeavor of the Instructor to teach *things* and not *words* merely. For the better accomplishment of this end a very good Apparatus has been procured and a Geological and Mineralogical Cabinet, &c., are at the service of the Students. We deem it sufficient recommendation of the present Principal, Mr O. W. Albee, to state that he has been employed by the same Board of Trustees 10 years, with increasing patronage.
S. F. BUCKLIN,
B. W. HILDRETH, } Com. of Trustees.
S. R. PHELPS.
May., 1843. 3w

AMONG THE BOOKS for the young now in course of publication, is Jacob Abbott's new series, under the title of Marco Paul's Adventures in Pursuit of Knowledge—part 6—price 12 1-2 cts. completing the vol. on Boston, is just published by T. H. CARTER & CO. j10

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NEW BOOK FOR CHILDREN—This day published, the 2d part of Persevere and you will Succeed, or the History of Mary Smith, an excellent book for Sunday schools—also, just published Genevieve and Marcelin and other tales, translated from the French.
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Those on the eve of house-keeping will find this establishment peculiarly adapted to their wants.
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GRAPE SYRUP for Communion—The subscriber has imported under the directions given by Rev. Isaac Bird, late Missionary in Syria, Grape Juice in the form of Syrup—one Bottle will make one gallon of wine—Price, $1,00 per bottle—for sale at the Temperance Rooms, No 9 Cornhill, and at store No 14 Bromfield street, Boston.
f25 3m ABEL SPAULDING.

MISSES SHOES—A beautiful assortment of Misses Gaiter, Kid Low Lace, Black Bronze, Light Village Lace, Leather Lace, Goat Skin Village Lace, &c—just finished, and for sale low at T. H. BELL'S, 155 Washington st, opposite the Old South Church. 3wis m6

INSTRUCTION—The subscriber would be happy to receive four boys into his family as pupils to be prepared for College. His residence is in a healthy country town, a half day's ride from Boston. Terms—Board and Tuition $4 per week—application to be made by the middle of May.
WM. A. WHITWELL.
Wilton, N. H., April 22d, 1843.

LADIES GAITER B